

FABULÆ ÆSOPI Selectæ,

O R,

Select FABLES of ÆSOP ;

WITH

K

An *English* TRANSLATION,

More LITERAL than any yet extant,

Designed for the Readier INSTRUCTION
of BEGINNERS in the *Latin Tongue*.

By H. CLARKE,

TEACHER of the LATIN LANGUAGE.

The FIRST BOSTON EDITION, from a Copy of the latest
Edition printed in LONDON.

B O S T O N :

Printed by SAMUEL HALL, in State-Street,

1787.

F. A. BUIKAMP'S HISTORY OF THE

OR

SELECT FABLES OF AESOP

WITH

AN EXPLANATORY TRANSLATION

AND A LITERARY HISTORY OF THE

DESCRIPTED BY THE INSTRUCTION

OF THE



BY H. CLARK

TEACHER OF THE LATIN LANGUAGE

The First Edition of this History, from a Copy of the first
Edition printed in London.

B O O K S

Printed by Samuel Harris, in Great Street.

1773

P R E F A C E.

WHOEVER hath duly considered the great Difficulty there is in our first encountering with the Idioms of the *Latin* Tongue, the Variety of *English* Words, which will sometimes answer to one *Latin* one, with the many Mistakes which Boys must naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in ; must surely, in some Measure, be brought to acknowledge, that the having Things explained and cleared up to their Understandings, as They go along, is the best and only Means of making Them eager and desirous to learn. And here, perhaps, It may be somewhat of a real Help to throw the Language into a yet more easy Light, and to descend a little lower, than Others have hitherto submitted Themselves to. For I will not refuse to own, that I am apprehensive, the Fear of too great a Baldness in the Translation hath deterred even Those, who have carried this Affair farther than was at first imagined it could ever have gone, from rendering it so plain, that Children might still the more readily
come

come into the Knowledge of the Construction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Instruction cannot well be made too easy ; but to write in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, as dwindleth almost into Nonsense, is a Hardship too great to be submitted to by any Man of Spirit. But alas ! Freedom of Stile is one Thing, and literal Translation another ; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is *Latin* for such a Thing affording Learners the greatest Pleasure and Incitement towards the making a Progress more considerable ; whereas, by attempting the Construction of Phrases too soon, they become lost, and bewildered in a Maze.

It hath been thought proper therefore to make the *English* Words here to answer to the *Latin*, as grammatically as possible ; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient ; the varying the Phrase too much

much at first tending rather to confound, than graft any Thing in the Memory.

* A new Edition of *Æsop*, with the *Latin* and *English* each in their distinct Columns, had been long ago wished for ; but, as Mr. *Locke* had before suffered an Interlineary Version of it to be printed with his Name in the Title Page, it is highly probable, Nobody would venture to undertake such a Thing ; altho' You are told in the *Preface*, that the Design was to help Those, who had not the Opportunity or Leisure to learn the *Latin Language* by *Grammar* ; which, consequently, did not lead Him to have the *English* made with the greatest grammatical Strictness to the *Latin*, and left Room for something to be attempted, which might be afforded at an easier Rate, and what might better answer the Purposes of a Common School-Book.

Upon the whole, You have here a Collection of the greatest Part of the *Fables* done in an easier Manner, than any yet extant ; and the farther You enter into the Book, You will find such little Liberties taken in the *Expression*, as may naturally suit with *tender Capacities*, whilst the Judgment ripens by Degrees.

Besides, the Advantage of the *Roman* and *Italick*
Characters

* Vide PREFACE to CLARKE'S CORDERY.

Characters being alternately used for the better Instruction of *Young Beginners*, this *Translation* is contrived to answer *Line* for *Line* throughout ; and Care hath been generally taken to avoid the *Breaks* of *Words* so frequent in Things of this Nature, that it is next to an Impossibility now to mistake.

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SELECTÆ

SELECTÆ
FABULÆ ÆSOPI.

SELECT
FABLES of ÆSOP.

FABLE I.

De GALLO.

Of the Cock.

GAllus, dum vertit
Stercorarium, offendit
Gemmam, inquit, Quid
reperio Rem tam nitidam?
Si Gemmarius reperisset Te,
Nihil esset lætius
Eo, ut Qui sciret
Pretium: Quidem est
nulli Usui Mihi, nec æstimo
Magni; imo equidem
malem Granum Hor-
dei omnibus Gemmis.

MORALE.

Intellige per Gemmam Ar-
tem & Sapientiam; per Gal-
lum, Hominem stolidum &
us'up-

ACock, whilst he turns up
a Dunghill, finds
a Jewel, saying, Why
do I find a Thing so bright?
If a Jeweller had found Thee,
Nothing would be more joyful
than He, as Who would know
the Price: Indeed it is
of no Use to Me, nor do I esteem it
at a great Rate; nay indeed
I had rather have a Grain of Bar-
ley than all Jewels.

The MORAL.

Understand by the Jewel
Art and Wisdom; by the Cock,
a Man foolish and
volup-

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*voluptarium ; nec Stulti voluptuous ; neither Fools
amant liberales Artes, cum love liberal Arts, when
nesciant Usus earum ; they know not the Use of them ;
nec Voluptarius, quippe nor a voluptuous Man, because
Voluptas sola placeat Ei. Pleasure alone pleases him.*

F A B L E II.

De CANE & UMBRA.

Of the DOG and the SHADOW.

CANIS tranans fluvium,
vehebat Carnem Riâu ;
Sole splendente, Umbra
Carnis lucebat in Aquis :
Quam Ille videns, & avidè
captans, perdidit Quod erat
in Fauibus : Itaq; percussus
Jacturâ & Rei &
Spei, primum stupuit ; de-
inde recipiens Animum sic
elatravit : Miser ! Modus
deerat tue Cupiditati :
Erat satis superque,
ni desipuisses. Jam,
per tuam Stultitiam, est
minus Nihilo Tibi.

MOR.

Sit Modus tue
Cupiditati, nè amittas
certa pro incertis.

A Dog swimming over a River,
carried Flesh in his Chaps ;
the Sun shining, the Shadow
of the Flesh shone in the Waters ;
which he seeing, and greedily
catching at, lost what was
in his Jaws : Therefore struck
with the Loss both of the Thing and
his Hope, at first He was amazed ;
afterwards taking Courage thus
he barked out : Wretch ! Modera-
tion was wanting to thy Desire :
There was enough, and too much,
unless thou hadst been mad. Now,
thro' thy Folly, there is
less than Nothing for Thee.

MOR.

Let there be Moderation to thy
Desire, lest thou lose
certain things for uncertain.

F A B L E III.

De LUPO & GRUE.

Of the WOLF and the CRANE.

DUM Lupus vorat
Ovem, forte Ossa
hæserè in Gulâ, ambit,
orat Opem, Nemo opitulatur ;
Omnes distant, cum tulisse
Præmium sue Voracitatis :
Tandem multis Blanditiis
plu-

WHilst a Wolf devourerth
a Sheep, by chance the Bones
stuck in his Throat ; He goes about,
asks Help, Nobody assists ;
All say, that he had got
the Reward of his Greediness :
At length, with many Flatteries
and

SELECT FABLES OF ÆSOP.

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pluribusq; *Promissis*, inducit
Gruem, ut, *longissimo*
Collo inserto in *Gulam*,
 eximeret *Os* infixum.
Verum illucit *Ei* petenti
Premium, inquit, *Inepta*,
 abi, non habes sat, quod
 vivis? *Debes* tuam *Vitam*
Mihi; si vellem, poteram
 præmordere tuum *Collum*.

and more *Promises*, He draws in
 the *Crane*, that her very long
Neck being thrust into his *Throat*,
 She would pull out the *Bone* fixed in.
 But He played upon Her asking
 a *Reward*, saying, *Fool*,
 go away, hast thou not enough, that
 thou livest? Thou owest thy *Life*
 to Me; if I would, I was able
 to bite off thy *Neck*.

MOR.

Quod facis ingrato,
 perit.

MOR.

What thou doest for the ungrateful
 perishest.

F A B L E IV.

De RUSTICO &
 COLUBRO.

Of the COUNTRYMAN and
 the SNAKE.

Rusticus tulit Domum
Colubrum repertum in
Nive, prope enectum *Frigore*;
 adjicit ad *Focum*:
Coluber recipiens *Vim*,
Virusque, deinde non ferens
Flammam, infecit omne *Tu-*
*guri*um *Sibilando*. *Rusticus*
 corripit *Sudem* accurrit,
 & expostulat *Injuriam*
 cum *Eo* *Verbis Verberibusq;*
Num referret has
Gratias? *Num* eriperet
Vitam *Illi*, *Qui* dederat
Vitam *Illi*?

A Countryman brought Home
 a *Snake* found in
 the *Snow*, almost dead with *Cold*;
 He lays him to the *Fire*;
 The *Snake* recovering *Strength*,
 and *Poison*, then not bearing
 the *Flame*, filled all the *Cot-*
tage with *Hissing*. The *Countryman*
 snatching a *Stake* runs up,
 and expostulates the *Injury*
 with Him in *Words* and *Blows*,
 Whether he would return these
Thanks? Whether He would take
Life from Him, Who had given
Life to Him?

MOR.

Interdum fit, ut
 obfint Tibi, Quibus
 Tu profueris; & si mere-
 antur malè de Te, de Quibus
 Tu meritis sis benè.

MOR.

Sometimes it happens, that
 they are hurtful to Thee, whom
 Thou hast profited; and They de-
 serve ill of Thee of Whom
 Thou hast deserved well.

B

F A B L E

4 SELECT FABLES OF ÆSOP.

FABLE V.

De APRO & ASINO.

Of the BOAR and the ASS.

DUM iners Asinus irri-
debat Aprum, Ille
indignans frendebat. Igna-
vissime, fueras quidem
meritus Malum; sed etiam si
fueris dignus Panâ, tamen
Ego sum indignus, qui puni-
am Te. Ride tutus; nam
es tutus ob Inertiam.

MOR.

Demus Operam, ut
cum audiamus, aut patiamur
indigna Nobis, nè dicamus,
aut faciamus indigna Nobis.
Nam mali & perditii ple-
rumq; gaudent, si Quis-
piam bonorum resistat
iis; pendent Magni,
Se haberi dignos
Ultione. Imitemur Equos,
& magnas Bestias, Qui
prætereunt oblatrantes
Caniculos cum Contemptu.

WHilst the sluggish Ass laugh-
ed at the Boar, He
fretting gnashed his teeth. Most
slothful Wretch, thou hast indeed
deserved Evil; but although thou
hast been worthy of Punishment, yet
I am unfit, who may pu-
nish Thee. Laugh secure, for
thou art safe for thy Sluggishness.

MOR.

Let us give an Endeavour, that
when we hear, or endure
Things unworthy of us, We do not say,
or do Things unworthy of Us.
For bad and lost Men gene-
rally rejoice, if Any
one of the good resist
them; they value it at a great Rate,
that they are accounted worthy
of Revenge. Let us imitate Horses,
and great Beasts, who
pass by barking
Curs with Contempt.

FABLE VI.

De AQUILA &
CORNICULA.

Of the EAGLE and
the JACKDAW.

Aquila nata Cochle-
am, non quivit eruere
Pisces Vi, aut Arte.
Cornicula accedens dat
Consilium, suadet subvolare,
& è sublimi præcipitare
Cochleam in Saxa; nam
sic fore, ut Cochlea
frangatur. Cornicula
manet Humi, ut
præstoletur Casum:
Aquila

AN Eagle having got a Coc-
kle, was not able to get out
the ~~fish~~ by Force, or Art.
The Jackdaw coming up gives
Counsel, persuades her to fly up,
and from on high to throw down
the Cockle upon the Stones; for that
so it would be that the Cockle
would be broken. The Jackdaw
stays on the Ground, that
she may watch the Fall:
The Eagle

SELECT FABLES OF ÆSOP.

<i>Aquila</i> <i>præcipitat</i> ; <i>Testa</i> <i>frangitur</i> ; <i>Piscis</i> <i>subripitur</i> a <i>Cornicula</i> ; <i>elusa Aquila</i> dolet.	The Eagle <i>throws it down</i> ; The Shell is <i>broken</i> ; The Fish is <i>snatched away</i> by the <i>Jackdaw</i> ; the deluded <i>Eagle</i> grieves.
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MOR.

MOR.

Noli <i>habere</i> <i>Fidem</i> <i>Omni</i>bus & <i>fac</i> <i>inspicias</i> <i>Consilium</i>, quod <i>acceperis</i> ab <i>Aliis</i> ; nam <i>Multi</i> <i>consulti</i> non <i>consulunt</i> <i>suis</i> <i>Con-</i> <i>sultoribus</i>, sed <i>Sibi</i>.	Be not willing to have Faith in all <i>Men</i>, and do you look into the <i>Counsel</i>, which you have received from <i>others</i> ; for <i>Many</i> being consulted do not counsel for their <i>Con-</i> sultors, but for <i>Themselves</i>.
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F A B L E VII.

De CORVO &
VULPECULA.

Of the Crow and
the Fox.

CORVUS natus Prædam,
strepit in Ramis :
Vulpecula videt Eum ge-
stientem, accurrit : Vulpes,
inquit, impertit Corvum
plurima Salute. Sæpenumero
audiveram, Famam esse
Mendacem, jam experior Re
ipsa : Nam, ut fortè præ-
tereas hac, suspiciens Te in
Arbore, ad volo, culpans
Famam : Nam Fama est, Te
esse nigriorem Pice, & video
te candidiorem Nive. Sanè in
meo Judicio vincis Cygnos,
& es formosior albâ
Hederâ, Quod si, ut ex-
cellas in Plumis, ita &
Voce, equidem dicerem te
Reginam omnium Avium.
Corvus illectus hac Assen-
tiunculâ, apparat ad
cavendum. Verò Caseus
excidit e Rostro ; Quo
corrupto Vulpeculâ,
tollit

A Crow having got a Prey,
makes a Noise in the Branches :
the Fox sees Him re-
joicing, runs up : The Fox,
says he, compliments the Crow
with very much Health. Very often
had I heard, that Fame was
a Liar, now I find it in the Fact
itself ; For, as by Chance I pass
by this way, seeing You in
the Tree, I fly to you, blaming
Fame : For the Report is, that you
are blacker than Pitch, and I see
you whiter than Snow. Truly in
my Judgment you surpass the Swans,
and are fairer than the white
Ivy. But if, as you ex-
cel in Feathers, you do so also
in Voice, truly I should call you
the Queen of all Birds.
The Crow allured by this Flat-
tery, prepares to
sing. But the Cheese
fell from his Beak ; Which
being snatched by the Fox,
he

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tollit Cachinnum : Tum he sets up a Laughter : Then
demum Corvus, Pudore at last the Crow, Shame
juncto Jacturæ Rei, being joined to the Loss of the Thing,
dolet. grieveth.

MOR.

Nonnulli sunt tam avidi
Laudis, ut ament Assen-
tatorem cum suo Probro &
Damno. Homunciones hujus
Modi sunt Præda Parasito.
Quod si vitasses Jactan-
tiam, facile vitaveris
pestiferum Genus Assen-
tatorum. Si Tu velis esse
Thraſo, Gnatbo nuſquam
deerit Tibi.

MOR.

Some are so greedy
of Praise, that they love a Flat-
terer with their own Disgrace and
Damage. Men of this
Kind are a Prey to the Parasite.
But if you had avoided Boast-
ing, easily would you have avoided
the pestilent Race of Flatter-
ers. If Thou art willing to be
a Thraſo, a Gnatbo never
will be wanting to Thee.

F A B L E VIII.

De CANE & ASINO.

Of the DOG and the ASS.

DUM Canis blandiretur
Hero & Familia,
Herus & Familia demulcent
Canem. Afellus, videns
id, gemit altissime; Nam
capit pigere Sor-
tis: Putat iniquè compa-
ratum, Canem esse gra-
tum cunctis, pascique
herili Mensâ, &
consequi Hoc Otio
Ludoque: Sese con-
trâ portare Clitellas,
cedi Flagello, esse
nunquam otiosum, & tamen
odiosum cunctis. Si hac
fiant Blanditiis, statuit
ſeſſari eam Artem, quæ ſit
tam utilis. Igitur quo-
dam Tempore tentaturus
Rem, procurrere obviam
Hero redeunt Domum,
sub-

WHILST the Dog fawned on
his Master and the Family,
the Master and the Family ſtroke
the Dog. The Aſs, ſeeing
that, groans moſt deeply; for
he began to be weary of his Con-
dition: He thinks it unjuſtly or-
dered, that the Dog ſhould be ac-
ceptable to all, and be ſed
from his Maſter's Table, and
that he ſhould get This by Idleneſs
and Play: that Himſelf on the
contrary carried the Dorsers,
was beaten with the Whip, was
never idle, and yet
odious to all. If theſe things
are done by Fawnings, he reſolves
to follow that Art, which is
ſo profitable. Therefore on a cer-
tain Time about to try
the Thing, He runs in the Way
to his Maſter returning Home,
leaps

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subilit, pulsat Un-
gulis. Hero exclamante,
Servi accurrere &
ineptus Asellus, qui credidit
Se urbanum, vapulat.

MOR.

Omnes non possumus omnia;
nec omnia deceni omnes.
Quisque faciat, quisque
tentet id, quod potest.

leaps on Him, strikes him with
his Hoofs. The Master crying out,
the Servants ran to him, and
the silly Ass, who thought
Himself courtly, is beaten.

MOR.

We all cannot do all things;
nor do all things become all Men.
Let every one do, let every one
try that, which he is able.

F A B L E IX.

De LEONE & quibusdam
aliis.

LEO pepigerat cum
Ove quibusdamque
aliis, Venationem fore
communem. Venantur,
Cervus capitur: singulis
incipientibus tollere singulas
Partes, ut convenerat,
Leo irrugit, inquit, una
Pars est mea, quia sum
dignissimus; altera item
est mea, quia præstantis-
simus Viribus; porro
vendico tertiam, quia su-
daverim plus in capiendo
Cervo; denique, nisi con-
cesseritis quartam, est actum
de Amicitia. Socii
audientes hoc, discedunt
vacui & taciti, non ausi
mutire contra Leonem.

MOR.

Fides semper fuit rara:
apud hoc Seculum est rarior;
apud potentes est, &
semper fuit, rarissima. Quo-
circa est satius vivere cum
Pari. Nam, Qui vivit
cum potentiore, saepe habet

ne-

Of the LION and some other
Beasts.

THE Lion had agreed with
the Sheep and some
others, that the Hunting should be
common. They hunt,
a Stag is taken: all
beginning to take their single
Parts, as had been agreed,
the Lion roared, saying, one
Part is mine, because I am
the most worthy; another also
is mine, because I am most ex-
cellent in Strength; moreover
I claim a third, because I have
sweated more in taking
the Stag; lastly, unless you will
grant the fourth, there is an end
of Friendship. His Companions
bearing this, depart
empty and silent, not having dared
to mutter against the Lion.

MOR.

Faith always has been rare:
in this Age it is rarer;
among the Powerful it is, and
always has been, most rare. Where-
fore it is better to live with
an Equal. For, He who liveth
with one more powerful, often hath
a Ne-

*neceſſe
Jure.*

concedere de ſuo

*a Neceſſity to depart from his
Right.*

FABLE X.

De LEONE & MURE.

LEO *deſeſſus* Æſtu
Curſuquē quieſcebat ſub
Umbrā, ſuper viridi Gra-
mine; Grege Murium per-
currente ejus Tergum, ex-
perreſſus, comprehendit
Unum ex illis. Captivus
ſupplicat, clamat, Se eſſe
indignum, cui Leo
iraſcatur. Ille, reputans
fore Nihil Laudis
in Nece tantillæ Beſtiæ,
dimittit Captivum. Non diu
poſtea, Leo, dum currit
per Saltum, incidit in
Plagas: Rugit, ſed non
poſſeſt exire. Muſ audit
Leonem miſerabiliter rugi-
entem, agnoſcit Vocem,
reſcit in Cuniculos, querit
Nodos, quos invenit,
corroditque; Leo evadit
& Plagis.

MOR.

Hæc Fabula ſuadet Cle-
mentiam potentibus; Etenim
ut humane Res ſunt in-
ſtabiles, Potentes ipſi
interdum egent Ope humil-
limorum; quare prudens
Vir, etſi poſſeſt, timet
nocere vel vili Homini; ſed
Qui non timet nocere
alteri, deſipit valdè.
Quid ita? Quia, etſi jam
fretus Potentiâ, metuit
Neminem, forſan, poſthac
erit,

Of the LION and the MOUSE.

THE Lion tired with Heat
and running, reſted under
the Shade, upon the green Graſs;
a Company of Mice run-
ning over his Back, having a-
roſe, He takes
One of them. The Captive
begs, cries, that He was
unworthy, whom the Lion ſhould
be angry with. He, thinking
there would be Nothing of Praise
in the Death of ſo little a Beaſt,
diſmiſſes the Captive. Not long
after, the Lion, whiſt He runs
thro' the Foreſt, falls into
the Toils: He roars, but can-
not get out. The Mouſe hears
the Lion miſerably roar-
ing, knows the Voice,
creeps into the Holes, ſeeks
the Knots, which He finds,
and gnaws; the Lion eſcapes
out of the Toils.

MOR.

This Fable recommends Cle-
mency to the powerful; For
as human Things are un-
ſtable, the Powerful themſelves
ſometimes want the Help of the
loweſt; wherefore a prudent
Man, altho' he is able, feareth
to hurt even a mean Man; but
He that does not fear to hurt
another, plays the Fool very much,
Why ſo? Becauſe, altho' now ha-
ving relied on his Power, he feareth
Nobody, perhaps, hereafter
it

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*erit, ut indiguerit it will be, that he may have wanted
vel Gratiâ vilium Homun- either the Favour of mean Men,
cionum, vel metuerit Iram. or have feared their Anger.*

F A B L E X I.

De egroto MILVO.

Of the sick KITE.

MILVUS decumbebat
Lectò jam fermè
moriens, orat Matrem ire
precatum Deos. Mater
respondet, Nihil Opis spe-
randum Illi à Diis,
quorum sacra toties viola-
visset suis Rapinis.

THE Kite lay
in Bed now almost
dying, begs his Mother to go
to pray to the Gods. The Mother
answers, No Help was to be
hoped by him from the Gods,
whose sacred Things so often he
had violated by his Rapines.

MOR.

MOR.

Decet nos venerari
Deos ; nam illi juvant pios,
& adversantur impios. Ne-
glecti in Felicitate, non ex-
audiunt Miseriâ. Quare sis
memor eorum in secundis
rebus, ut vocati sint
præsentes in adversis rebus.

It becometh us to worship
the Gods ; for they help the pious,
and withstand the impious. Ne-
glected in Felicity, they do not
hear in Misery. Wherefore be
mindful of them in prosperous
things, that being called they may be
present in adverse things.

F A B L E XII.

De RANIS & earum Rege.

Of the FROGS and their King.

GENS Ranarum, cum
esset libera, supplicabat
Jovem, Regem da-
ri sibi. Jupiter ridebat
Vota Ranarum. Illæ
tamen instabant iterum,
atque iterum, donec perpel-
lerent ipsum. Ille dejecit
Trabem ; ea Moles quassat
Fluvium ingenti Fragore.
Ranæ territæ silent ;
venerantur Regem ; ac-
cedunt propius pedetentim ;
2 tan-

THE Nation of Frogs, when
it was free, besought
Jupiter, for a King to be gi-
ven to them. Jupiter laughed at
the Wishes of the Frogs. They
nevertheless pressed him again,
and again, until they drove
him to it. He threw down
a Log ; that Mass shakes
the River with a great Noise.
The Frogs affrighted are silent ;
they reverence their King ; they
come nearer Step by Step ;
at

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tandem, *Metu* abjecto, insultant, & desultant; iners Rex est *Lusui* & *Contemptui*. Rursum lace-
sunt Jovem; orant Regem dari sibi, qui sit strenuus; quibus *Jupiter* dat *Ciconiam*. Is perstrenuè perambulans *Paludem*, vorat quicquid *Ranarum* sit obviam. Igitur *Ranæ* frustra questæ fuerunt de *Sævitia* hujus. *Jupiter* non audit, nam queruntur & hodie: Etenim *Vesperis* *Ciconiâ* eunte *Cubitus*, egressa ex *Antris* murmuraht rauco *Ululatu*; sed canunt surdo. Nam *Jupiter* vult, ut quæ deprecate sunt clementem Regem, jam ferant inclementem.

at length, *Fear* being thrown away, they leap upon, and leap off, him; the sluggish King is their Sport and Contempt. Again they provoke *Jupiter*; they pray for a King to be given to them, who may be valiant; to whom *Jupiter* gives the *Stork*. He very nimbly stalking through the *Marsh* devours whatever of the *Frogs* comes in the way. Therefore the *Frogs* in vain have complained of the Cruelty of him. *Jupiter* does not hear, for they complain even this Day: For in the Evening the *Stork* going to Rest, having come out of their Caves they murmur with a hoarse Croaking; but they sing to one deaf. For *Jupiter* wills, that they who petitioned against a merciful King, now bear an unmerciful.

MOR.

Solet evenire Plebi, ut *Ranis*, quæ, si habet Regem paulo mansuetiorem, damnat eum *Ignaviæ* & *Inertiæ*, & optat, aliquando *Virum* dari sibi: Contra, si quando nulla est strenuum Regem, damnat *Sævitiâ* hujus, & laudat *Clementiam* prioris; sive quod semper præcitet nos præsentium, sive quod est verum *Dictum*, nova esse potiora veteribus.

MOR.

It is wont to happen to the common People, as to the *Frogs*, who, if they have a King a little milder, condemn him of *Idleness* and *Sluggishness*, and wish at sometime for a *Man* to be given to them: On the contrary, if at any time they have got an active King, they condemn the Cruelty of him, and praise the *Clemency* of the former; either because it always repents us of the present, or because it is a true Saying, that new things are better than old.

FABLE

SELECT FABLES OF ÆSOP. 11

F A B L E XIII.

De COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

Columbæ olim gessere Bellum cum Milvo, quem ut expugnarent, delegerunt sibi Accipitrem Regem. Ille factus Rex, agit Hostem, non Regem: rapit ac laniat non segnius, ac Milvus. Pœnitent Columbæ Incaputati, putantes, fuisse satius pati Bellum Milvi, quam Tyrannidem Accipitris.

THE Pigeons formerly carried on a War with the Kite, whom that they might subdue, they chose to themselves the Hawk King. He being made King, acts the Enemy, not the King: he tears and butchers no slower, than the Kite. It repents the Pigeons of their Undertaking, thinking, that it had been better to endure the War of the Kite, than the Tyranny of the Hawk.

MOR.

MOR.

Pigeat Neminem suæ Conditionis nimium. Ut Horatius ait, Nihil est beatum ab omni Parte. Equidem non optarem mutare meam Sortem, modò sit tolerabilis. Multi, cum quæsierint novam Sortem, rursus optaverunt veterem. Sumus ferè omnes ita vario Ingenio, ut pœniteat Nosmet nostri.

Let it repent no Man of his Condition too much. As Horace says, Nothing is happy from every Part. Truly I would not wish to change my Lot, provided it be tolerable. Many, when they have sought a new State, again have wished for the old. We are almost all of so various a Temper, that it repenteth Us ourselves of ourselves.

F A B L E XIV.

De FURE & CANE.

Of the THIEF and the DOG.

CANIS respondit Furi porrigenti Panem ut fileat, Novi tuas Insidias, das Panem, quò desinam latrare, sed odi tuum Munus; quippe si ego tulero Panem, tu exportabis cuncta ex his Tectis.

THE Dog answered the Thief holding out Bread that he would be silent, I know thy Treacheries, thou givest Bread, that I may cease to bark, but I hate thy Gift; for if I shall take the Bread, thou wilt carry all the Things out of these Houses.

MOR.

• C

MOR.

MOR.

Cave, *Causa* parvi
Commodi, amittas magnum.
Cave, *habeas* Fidem
cuius Homini; nam sunt
qui non tantum dicunt be-
nignè, sed & faciunt be-
nignè, Dolo.

MOR.

Take heed, *for the Sake* of a small
Profit, thou losest not a great one.
Take heed, *that thou hast* not Faith
in every Man; for there are
who not only say kind-
ly, but also do kind-
ly, with Deceit.

FABLE XV.

De LUPO & SUCULA.

Of the WOLF and the Sow.

SUCULA parturiebat;
Lupus pollicetur, Se
fore Custodem Fatûs.
Secula respondit, Se non
agere Obsequio Lupi;
si Ille velit haberi
pius, si cupiat facere id,
quod est gratum, abeat
longius: Etenim officium
Lupi constare non Presen-
tiâ, sed Absentiâ.

THE Sow brought forth;
the Wolf promises, that he
would be the Keeper of the Young.
The Sow answered, That she did not
want the Service of the Wolf;
if He is willing to be accounted
affectionate, if he desires to do that,
which is grateful, let him go
farther off: For that the Office
of the Wolf consisted not in his Pres-
ence, but Absence.

MOR.

Omnia non sunt creden-
da Omnibus. Multi pollicen-
tur suam Operam, non Amore
tui, sed sui; non
querentes tuum Commo-
dum, sed suum.

MOR.

All things are not to be trust-
ed to all Men. Many pro-
mise their Service, not out of Love
of you, but of themselves; not
seeking thine Advan-
tage, but their own.

FABLE XVI.

De Partu Montium.

Of the Bringing forth
of the Mountains.

OLim erat Rumor,
quod Montes parturi-
rent. Homines accurrunt,
circumsistunt, expectantes
Quippiam Monstri, non
sine

Formerly there was a Rumour,
that the Mountains would
bring forth. The Men run thither,
stand round about, expecting
something of a Monster, not
without

SELECT FABLES OF ÆSOP. 13

sine Pavore. Tandem without Fear. *At length the*
Montes parturiunt. Mus Mountains bring forth. *A Mouse*
exit, tum Omnes ridebant. comes out, then *All laughed.*

MOR.

Jaſtatores, cùm profi-
tentur & oſtentant magna,
vix faciunt parva. Qua-
propter iſti Thraſones ſunt
Jure Materia Joci &
Scommatum. Hæc Fabula item
vetat inanes Timores. Nam
plerumquè Timor Periculi
eſt gravior Periculo
ipſo; imò id, quod
metuimus, eſt ſæpe ridi-
culum.

MOR.

Braggers, when they pro-
feſs and boaſt great things,
ſcarce do little things. Where-
fore thoſe Thraſos are
by Right the Matter of Jeſt and
Scoffs. This Fable alſo
forbids vain Fears. For
commonly the Fear of Danger
is more grievous than the Danger
itſelf; nay that, which
we fear, is often ridi-
culous.

FABLE XVII.

De LEPORIBUS &
 RANIS.

Of the HARES and
 the FROGS.

SYLVâ mugiente inſolito
Turbine, trepidi
Lepores occipiunt rapidè fu-
gere. Cùm Palus obſiſſeret
fugientibus, ſtètère anxii,
comprehenſi Periculis
utrinque. Quodque eſſet
Incitamentum majoris
Timoris, vident Ranas
mergi in Palude. Tunc
unus ex Leporibus pruden-
tior ac diſertior cæteris
inquit, Quid inaniter time-
mus? Eſt Opus Animo
quidem: Eſt Nobis Agilitas
Corporis, ſed Animus deeſt.
Hoc Periculum Turbinis
non eſt fugiendum, ſed con-
temnendum.

THE Wood roaring with an un-
 ſual Whirlwind, the trem-
 bling Hares begin haſtily to fly
 away. When a Fen ſtopped them
 flying, they ſtood anxious,
 encompassed with Dangers
 on both ſides. And what was
 an Incitement of greater
 Fear, they perceive the Frogs
 to be plunged in the Fen. Then
 one of the Hares more pru-
 dent and more eloquent than the reſt
 ſaid, What vainly do we
 fear? There is Need of Courage
 indeed: There is to us Agility
 of Body, but Courage is wanting.
 This Danger of the Whirlwind
 is not to be fled from, but con-
 temned,

MOR.

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MOR.

Est Opus Animo in
omni Re. Virtus jacet
sine Confidentia. Nam Con-
fidentia est Dux & Regina
Virtutis.

MOR.

There is Need of Courage in
every Thing. Virtue lies dead
without Confidence. For Da-
ringness is the Leader and Queen
of Virtue.

F A B L E XVIII.

De HÆDO & LUPO.

Of the Kid and the WOLF.

CAPRA, cum esset
itura pastum, concludit
Hædum Domi, monens
aperire Nemini, dum ipsa
redeat. Lupus, Qui
audiverat id procul, post
Discessum Matris,
pulsat Fores, capiissat
Voce, jubens recludi.
Hædus preasentiens
Dolum inquit, Non aperio;
nam etsi Vox caprissat,
tamen equidem video Lupum
per Rimas.

THE GOAT, when she was
about to go to feed, shuts up
the Kid at Home, warning her
to open to Nobody, till she
return. The Wolf, Who
had heard that afar off, after
the Departure of the Mother,
knocks at the Doors, acts the Goat
in Voice, ordering them to be opened.
The Kid perceiving
the Cheat says, I do not open;
for altho' the Voice acts the Goat,
yet indeed I see a Wolf
thro' the Chinks.

MOR.

Filii, obedite Parentibus,
nam est utile; & decet
Juvenem auscultare
Seni,

MOR.

Children, obey your Parents,
for it is profitable; and it becometh
a Young Man to hearken
to an Old Man.

F A B L E

FABLE XIX.

De RUSTICO &
ANGUE.Of the COUNTRYMAN and
the SNAKE.

QUIDAM *Rusticus*
nutraverat *Anguem*;
aliquando *iratus* petit
Bestiam Securi. Ille evadit,
non sine *Vulnere*. Postea
Rusticus deveniens in
Paupertatem *ratus est* id
Infortunii accidere *Sibi*
propter *Injuriam* Anguis.
Igitur supplicat, ut re-
deat. Ille ait, Se ignos-
cere, sed nolle redire;
neque fore securum cum
Rustico, cum sit
tanta *Securis* *Domi*;
Dolorem *vulneris*
desisse, tamen *Memoriam*
superesse.

A CERTAIN *Countryman*
had nourished a *Snake*;
on a time being angry He strikes
the *Beast* with an *Ax*. He escapes,
not without a *Wound*. Afterwards
the *Countryman* coming into
Poverty thought that
Misfortune happened to him
for the *Injury* of the *Snake*.
Therefore he entreats, that He
would return. He says, that he for-
gave, but was unwilling to return;
nor could he be secure with
the *Countryman*, when there is
so great an *Ax* at *Home*;
that the *Pain* of the *Wound*
was worn away, yet the *Memory*
remained.

MOR.

Est vis tutum habere
Fidem Ei, Qui semel solvit
Fidem. Condonare Injuriam,
id sanè est Misericordiæ;
sed cavere sibi,
& decet, & est Pru-
dentia.

MOR.

It is scarce safe to have
Faith in Him, Who once has broke
Faith. To forgive an *Injury*,
that indeed is the *Part of Mercy*;
but to take heed of One's self,
both becometh, and is the *Part of*
Prudence.

FABLE XX.

De VULPECULA &
CICONIA.Of the Fox and
the STORK.

VULPECULA *vocavit*
Ciconiam ad Cœnam.
Effundit *Opsonium* in
Mensam, Quod, cum esset
liquidum,

THE *Fox* called
the *Stork* to Supper.
She pours out the *Victuals* upon
the *Table*, which, when it was
liquid,

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liquidum, *Ciconiâ* tentante
Rostro frustra, *Vulpecula*
 lingit. *Elusa Avis* abit,
 pudetque, pigetque
 Injuriae. Post plusculum
 Dierum redit, invitat
Vulpeculam. *Vitreum Vas*
 erat fitum plenum *Opsonii* ;
 quod *Vas*, cum esset
 arcti *Gutturis*, licuit
Vulpeculæ videre, & *esurire*,
 non *gustare*. *Ciconia* facile
 exhausit *Rostro*.

MOR.

Risus meretur Risum ;
Jocus Jocum ; *Dolus*
Dolum ; & *Fraus Fra-*
udem.

liquid, the *Stork* endeavouring
 with her *Bill* in vain, the *Fox*
 licks up. The deluded *Bird* goes away,
 and is ashamed, and vexed
 at the Injury. After some
 Days she returns, invites
 the *Fox*. A *Glass Vessel*
 was placed full of *Victuals* ;
 which *Vessel*, when it was
 of a narrow Neck, it was lawful
 for the *Fox* to see, and hunger,
 not to taste. The *Stork* easily
 drew it out with her *Beak*.

MOR.

Laughter deserves Laughter ;
 a Jest a Jest ; a Trick
 a Trick ; and Deceit De-
 ceit.

F A B L E XXI.

De LUPO & picto
 Capite.

Of the WOLF and the painted
 Head.

LUPUS versat, &
 miratur humanum
 Caput repertum in *Officinâ*
Sculptoris, sentiens habere
 nihil Sensûs, inquit, O
 pulchrum Caput, est in
 Te multum Artis, sed
 Nihil Sensûs.

MOR.

Externa Pulchritudo, si in-
 terna adsit, est grata, sin
 carendum est alterutrâ,
 præstat carere externâ,
 quàm internâ : nam illa
 sine hac interdum incurrit
 Odium, ut *Stolidus* sit eò
 odio-

THE Wolf turns about, and
 admires a human
 Head found in the Shop
 of a Carver, perceiving it to have
 nothing of Sense, he says, O
 fair Head, there is in
 Thee much of Art, but
 Nothing of Sense.

MOR.

Outward Beauty, if the in-
 ward be present, is pleasing ; but if
 we must want either,
 it is better to want the outward,
 than the inward ; for that
 without this sometimes incurs
 Hatred, that a Fool is by so much
 the

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odiosior,
formosior.

quò the more odious, by how much
the more handsome.

FABLE XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornavit
Se Plumis
Pavonis; deinde visus
pulchellus Sibi contulit
Se ad Genus Pavo-
num, suo Genere fastidito.
Illi tandem intelligentes
Fraudem, nudabant stoli-
dam Avem Coloribus,
& affecerunt cum Plagis.

THE JACKDAW adorned
Himself with the Feathers
of the Peacock; then seeming
pretty to Himself he betook
Himself to the Race of the Pea-
cocks, his own Race being despised.
They at length understanding
the Cheat, stripped the fool-
ish Bird of his Colours,
and belaboured him with blows.

MOR.

MOR.

Hæc Fabula notat eos, qui
gerunt se sublimius, quam
est æquum; qui vivunt cum
iis, qui sunt & ditiores,
& magis nobiles; quare sæpe
fiunt inopes, & sunt
Ludibrio.

This Fable denotes those, who
carry themselves more loftily, than
is fit; who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a Laughing-stock.

FABLE XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RANA cupida æquandi
Bovem distentabat se.
Filius hortabatur Matrem
desistere Cæpto,
inquiens, Ranam esse nihil
ad Bovem. Illa intumuit
secundum. Natus clamat,
Ma-

A Frog desirous of equalling
an Ox stretched herself.
The Son advised the Mother
to desist from the Undertaking,
saying, that a Frog was nothing
to an Ox. She swelled
a second time. The Son cries out,
Mo-

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Mater, licet crepes, nun-
quam vinces *Bovem*. Autem,
cum intumisset tertium,
erepuit.

Mother, altho' you burst, ne-
ver will you exceed the *Ox*. But,
when she had swelled a third time,
she burst.

MOR.

MOR.

Quisque habet suam
Dotem. Hic excellit Formâ,
Ille Viribus. Hic pollet
Opibus, Ille Amicis. De-
cet Unumquemq; esse con-
tentum suo. Ille valet
Corpore, Tu Ingenio :
Quocirca Quisque consulat
Semet, nec invidet Superi-
ori, Quod est miserum ;
nec optet certare,
Quod est Stultitiæ.

Every one has his
Gift. This Man excels in Beauty,
That in Strength. This is powerful
in Riches, That in Friends. It
becometh Every one to be con-
tent with his own. He is strong
in Body, Thou in Wit :
Wherefore let Every one consult
Himself, nor envy a Superi-
or, Which is a miserable thing ;
nor wish to contend,
Which is the Part of Folly.

F A B L E XXIV.

De ÆQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comedendum
Equum ; autem carens
Viribus præ Senectâ, cœpit
meditari Artem : proficitur
Se Medicum : moratur
Equum Ambage Verborum.
Hic opponit Dolum Dolo ;
fingit, Se nuper pupugisse
Pedem in spinoso Loco ;
orat, ut Medicus
inspiciens educat
Sentem. Leo paret. At
Equus, quantâ Vi potu-
it, impingit Calcem Leoni,
& continuo conjicit Se
in Pedes. Leo vix
tandem rediens ad Se,
nam

THE LION cometh to eat
the Horse ; but wanting
Strength thro' old Age, he began
to meditate an Art : He professes
Himself a Physician : He stays
the Horse with a Circuit of Words.
He opposes Deceit to Deceit :
He feigns, that he lately had prick-
ed his Foot in a thorny Place ;
He prays, that the Physician
looking into it would draw out
the Thorn. The Lion obeys. But
the Horse, with how great Force he
could, strikes his Heel upon the Lion,
and immediately betakes Himself
to his Heels. The Lion scarce
at length returning to Himself,
for

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nam fuerat propè	for he had been almost
exanimatus Ictu, inquit,	dead with the Blow, says,
fero Pretium ob Stultitiam,	I bear a Reward for my Folly,
& is meritò effugit;	and he deservedly has fled away;
nam ultus est Dolum	for he has revenged Deceit
Dolo.	with Deceit.

MOR.

Simulatio est digna Odio, & capienda Simulatione. Apertus Hostis non est timendus; sed qui simulat Benevolentiam, cum sit Hostis, is quidem est timendus, & est dignissimus Odio.

MOR.

Diffimulation is worthy of Hatred, and to be taken with Diffimulation. An open Enemy is not to be feared; but he who pretends Benevolence, when he is an Enemy, he indeed is to be feared, and is most worthy of Hatred.

F A B L E XXV.

De AVIBUS & Quadrupedibus.

Of the BIRDS and the four-footed Beasts.

ERAT Pugna Avibus cum Quadrupedibus. Erat utrique Spes, utrinque Metus, utrinque Periculum: autem Vespertilio relinquens Socios, deficit ad Hostes. Aves vincunt, Aquilâ Duce & Auspice; verò dominant Transfugam Vespertilionem, uti nunquam redeat ad Aves, uti nunquam volet Luce. Hæc est Causa Vespertilioni, ut non volet, nisi Noctu.

THERE was a Battle to the Birds with the four-footed Beasts. There was on both sides Hope, on both sides Fear, on both sides Danger: but the Bat leaving his Companions, revolts to the Enemies. The Birds overcome, the Eagle being Captain and Leader; but they condemn the Runaway Bat, that he never return to the Birds, that he never fly in the Light. This is a Reason for the Bat, that he fly not, unless in the Night.

MOR.

Qui renuit esse Particeps Adversitatis & Periculi cum

MOR.

He that refuses to be Partaker of Adversity and Danger with

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cum Sociis, erit with his Companions, shall be
expers Prosperitatis, destitute of their Prosperity,
& Salutis. and Safety.

F A B L E XXVI.

De SYLVA & RUS-
TICO.

Of the WOOD and the COUN-
TRYMAN.

QUO Tempore erat
Sermo etiam Arbo-
ribus, Rusticus venit
in Sylvam, rogat, ut
liceat tollere Capu-
lum ad suam Securim. Sylva
annuit. Rusticus,
Securi aptatâ, capit sue-
cidere Arbores. Tum, &
quidem serò poenituit
Sylvam suæ Facilitatis,
doluit esse Seipsam
Causam sui Exitii.

AT what Time there was
a Speech even to
Trees, a Countryman came
into the Wood, asks, that
it may be lawful to take a Han-
dle to his Ax. The Wood
consents. The Countryman,
the Ax being fitted, began to
cut down the Trees. Then, and
indeed too late it repented
the Wood of her Easiness,
it grieved her to be Herself
the Cause of her own Destruction.

MOR.

MOR.

Vide, de Quo merearis
benè: fuere multi, Qui
abusi sunt Beneficio accepto
in Perniciem Autoris.

See, of whom thou mayest deserve
well: there have been many, Who
have abused a Benefit received
to the Destruction of the Author.

F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

LUPUS, cum esset
satis Prædæ, degebat in
Otio. Vulpecula accedit,
sciscitatur Causam Otii.
Lupus sensit, fieri
Insidias, simulat Mor-
bum

THE WOLF, when there was
enough of Prey, lived in
Idleness. The Fox comes to him,
demands the Cause of his Idleness.
The Wolf perceived, there were
Treacheries, pretends a Dis-
ease

SELECT FABLES OF ÆSOP. 21

bum esse Causam, orat
Vulpeculam ire precatum
Deos. Illa dolens, Dolum
non succedere, adiit Pastorem,
monet, Latebras
Lupi patere, & Ho-
stem securum posse opprimi
inopinatò. Pastor adori-
tur Lupum, mactat. Vul-
pes potitur Antro & Prædâ ;
sed breve fuit Gaudium
sui sceleris illi ; nam paulò
post idem Pastor capit
ipsam,

MOR.

*Invidia est fada Res, &
interdum perniciofa quoque
Authori ipsi.*

ease to be the Cause, prays
the Fox to go to pray the
Gods. She grieving, that the Trick
did not succeed, goes to the Shepherd,
advises him, that the Den
of the Wolf lay open, and the Ene-
my being secure could be destroyed
unawares. The Shepherd rises
upon the Wolf, slays him. The
Fox obtains the Den and the Prey ;
but short was the Joy
of her Villainy to her ; for a little
after the same Shepherd takes
her,

MOR.

*Envy is a foul Thing, and
sometimes pernicious also
to the Author himself.*

F A B L E XXVIII.

DE VIPERA & LIMA.

Of the VIPER and the FILE.

Vipera offendens Limam
in Fabricâ capit
rodere : Lima subrisit, in-
quiens, Inepta, Quid agis ?
Tu contriveris tuos
Dentes antequam atteras
Me, Quæ soleo præmordere
Duritiem Æris.

MOR.

Vide etiam atq; etiam
Quicum habebas Rem ;
Si acuas Dentes
in fortiorem, non nocu-
eris illi, sed tibi.

A VIPER finding a File
in a Smith's Shop, began
to gnaw it : The File smiled, say-
ing, Fool, What dost thou do ?
Thou wilt have worn out thy
Teeth before thou wearest out
Me, who am wont to gnaw off
the Hardness of Brass.

MOR.

See again and again
with whom thou hast an Affair ;
if thou whettest thy Teeth
against a stronger Man, thou wilt
not have hurt him, but thyself.

F A B L E

F A B L E XXIX.

De CERVO.

Of the STAG.

Cervus, conspicatus se in
perspicio Fonte, pro-
bat procera & ramosa
Cornua, sed damnat Exili-
tatem Tibiarum: fortè
dum contemplatur, dum ju-
dicat, Venator intervenit:
Cervus fugit. Canes infec-
tantur fugientem; sed cum
intravisset densam Sylvam,
Cornua erant implicita
Ramis. Tum demum
laudabat Tibias, & damna-
bat Cornua, Quæ fecere,
ut esset Præda Canibus.

A Stag, having beheld himself in
a clear Fountain, ap-
proves his lofty and branched
Horns, but condemns the Small-
ness of his Legs. By Chance,
whilst he looks, whilst he judges,
the Huntsman passes by; the
Stag flies away. The Dogs pur-
sue him flying; but when
he had entered a thick Wood,
his Horns were entangled
in the Boughs. Then at last
he praised his Legs, and condemn-
ed his Horns, which made,
that he was a Prey to the Dogs.

Mor.

Mor.

Petimus fugienda,
fugimus petenda; Quæ
officiunt placent. Quæ con-
ferunt displicent. Cupimus
Beatitudinem, priusquam
intelligamus, ubi sit: Quæ-
rimus Excellentiam Opum,
& Celsum Honorem;
opinamur Beatitudinem si-
tam in his, in quibus est
tam multum Laboris, &
Doloris.

We desire Things to be shunned,
we fly Things to be desired; what
hurt please. What pro-
fit displease. We desire
Happiness, before that
we understand, where it is; We
seek the Excellency of Riches,
and the Loftiness of Honours;
we think Happiness pla-
ced in these, in which there is
so much of Labour, and
Pain.

F A B L E XXX.

De LUPIS & AGNIS.

Of the WOLVES and the LAMBS.

Aliquando fuit Fœdus
inter Lupos &
Agnos, Quibus est
Discordia

On a Time there was a League
between the Wolves and
the Lambs, to whom there is
a Discord

SELECT FABLES OF ÆSOP. 23

Discordia Naturâ. Obsi-
dibus datis utrinque,
Lupi dedere suos Catulos,
Oves Cohortem Canum.
Ovibus quietis & pascen-
tibus, Lupuli Deside-
rio Matrum edunt
Ululatus; Tum Lupi
irruentes clamitant,
Fidem, Fœdusque
solutum, laniantque Oves
desinitas Præsidio Canum.

MOR.

Est Inscitia, si in Fœdere
tradas tua Præsidia
Hosti; nam qui fuit
Hostis, forsitan nondum
desinit esse Hostis; & for-
tassis ceperit Causam, cur
adoriatur te nudatum tuo
Præsidio.

a Discord by Nature. Hosta-
ges being given on both Sides,
the Wolves gave their Whelps,
the Sheep their Troop of Dogs.
The Sheep being quiet and feed-
ing, the little Wolves by the De-
sire of their Dams send forth
Howlings: Then the Wolves
rushing on them cry out,
that their Faith, and League
was broken, and butcher the Sheep
desitute of their Guard of Dogs.

MOR.

It is Folly, if in a League
thou deliverest thy Guards
to an Enemy; for he who has been
an Enemy, perhaps not yet
has ceased to be an Enemy; and per-
haps will take Occasion, why
he may rise upon thee stripped of thy
Guard.

F A B L E XXXI.

De MEMBRIS & VENTRE.

Of the MEMBERS and the BELLY.

OLim *Pedes & Manus*
incusabant Ventrem,
quod Lucra ipforum
vorarentur ab Eo otioso.
Jubent, aut laboret,
aut ne putet ali. Ille
supplicat semel atq; iterum;
tamen Manus negant Ali-
mentum; Ventre exhausto
Inediâ, ubi omnes Artus
cœpere deficere; tum tandem,
Manus voluerunt esse offici-
ose, verum id serò; nam
Venter

FOrmerly *the Feet and Hands*
accused the Belly,
that the Gains of them
were devoured by him being idle.
They command, or let him labour,
or not think to be maintained. He
intreats once and again;
yet the Hands deny Suste-
nance; the Belly being exhausted
with Want, when all the Limbs
began to fail; then at last
the Hands were willing to be offi-
cious, but that too late; for
the Belly

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Venter debilis Desuetudine
renuit Cibum. Ita cuncti
Artus, dum invident Ven-
tri, pereunt cum pereunte
Ventre.

MOR.

Societas Membrorum
non differt ab humanâ Socie-
tate. Membrum eget Mem-
bro, Amicus Amico; quare
utamur mutuis Officiis,
mutuis Operibus; nam neq;
Divitiæ, neque Dignitates
tuentur Hominem satis.
Unicum & summum Præ-
sidium est Amicitia
Complurium.

the Belly weak by Disuse
refused Meat. Thus all
the Limbs, whilst they envy the Bel-
ly, perish with the perishing
Belly.

MOR.

The Society of the Members
does not differ from human Socie-
ty. A Member wants a Mem-
ber, a Friend a Friend; wherefore
let us use mutual Offices,
mutual Works; for neither
Riches, nor Dignities
defend a Man enough.
The only and chief Safe-
guard is the Friendship
of Many.

F A B L E XXXII.

De SIMIA & VULPECULA.

Of the APE and the FOX.

SImia orat Vulpeculam,
ut daret Partem
Caudæ sibi ad tegendas
Nates; nam esset One-
ri Illi, Quod foret
Usui & Honori Illi.
Illa respondet, esse Nihil
nimis, & Se malle
Humum verri
suâ Caudâ, quàm Na-
tes Simiæ tegi.

MOR.

Sunt, qui egent; sunt,
quibus superest; tamen
id est Moris Nulli Divi-
tum, ut beæ Egenos
superfluâ Re.

THE Ape prays the Fox,
that she would give Part
of her Tail to Her to cover
her Buttocks; for that was a Bur-
den to Her, Which would be
an Use and Honour to Her.
She answers, that it was Nothing
too much, and that she had rather
that the Ground should be brushed
with her Tail, than that the But-
tocks of the Ape be covered.

MOR.

There are, who want; there are,
to whom there is overmuch; yet
that is of a Custom to no One of the
Rich, that he blest the Needy
with his superfluous Store.

F A B L E

F A B L E XXXIII.

De Vulpecula & Mustela.

Of the Fox and the Weasel.

Vulpecula tenuis longâ
Inediâ fortè repfit
per angustam Rimam in
Cameram Frumenti, in quâ
cùm fuit probè pasta, deinde
Venter distentus impedit
tentantem egredi rursus.
Mustela procul contemplata
luctantem, tandem monet,
si cupiat exire,
redeat ad Cavum macra,
quo intraverat macra.

THE Fox slender by long
Want by chance crept
through a narrow Chink into
a Heap of Corn, in which
when she was well fed, then
her Belly being stretched hindered
her trying to go out again.
A Weasel afar off having seen her
striving, at length advises,
if she desires to go out,
she would return to the Hole lean,
at which she had entered lean.

MOR.

MOR.

Videas complures lætos
atque alacres in Mediocri-
tate, vacuos Curis, expertos
Molestiis Animi. Sin
Illi fuerint facti divites,
videbis eos incedere mæstos;
nunquam porrigere Fron-
tem, plenos Curis, obrutos
Molestiis Animi.

You may see many merry
and chearful in Mediocri-
ty, void of Cares, free
from Troubles of Mind. But if
They shall be made rich,
you shall see them go sad;
never to smooth their Fore-
head, full of Cares, overwhelmed
with Troubles of Mind.

F A B L E XXXIV.

De Equo & CERVO.

Of the HORSE and the STAG.

Equus gerebat Bellum
cum Cervo; tandem
pulsus à Pascuis
implorabat humanam Opem.
Redit cum Homine, descen-
dit in Campum, victus
antea jam fit Victor;
sed

THE Horse carried on War
with the Stag; at length
being driven out of the Pastures
He implored human Help.
He returns with a Man, He de-
scends into the Field, he conquered
before now becomes Conqueror;
but

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*sed tamen Hoste victo,
& misso sub Jugum, est
necesse, ut Victor ipse
serviat Homini. Fert
Equitem Dorso, Fræ-
num Ore.*

*but yet the Enemy being conquered,
and sent under the Yoke, it is
necessary, that the Victor himself
serve the Man. He bears
the Horseman on his Back, the Bri-
dle in his Mouth.*

MOR.

MOR.

*Multi dimicant contra
Paupertatem; quâ victâ
per Industriam & Fortunam,
Libertas Victoris sæpe
interit; quippe Domini &
Victores Paupertatis incipi-
unt servire Divitiis; an-
guntur Flagris Avari-
tiæ, cqbibentur
Frænis Parcimonix;
nec tenent Modum que-
rendi, nec audent uti
Rebus partis, jussu sup-
plicio quidem Avaritiæ.*

*Many fight against
Poverty; which being overcome
by Industry and Fortune,
the Liberty of the Victor often
perisheth; for the Lords and
Conquerors of Poverty be-
gin to serve Riches; they are tor-
mented with the Whips of Avari-
ce, they are restrained
with the Bridles of Parsimony;
nor do they hold a Mean of get-
ting, nor do they dare to use
the Things got, a just Punish-
ment indeed of Covetousness.*

FABLE XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO *Adolescentes*
*simulant, sese emptu-
ros Carnem apud Coquum:
Coquo agente alias Res,
Alter arripit Carnem e
Canistro, dat Socio,
ut occultet sub
Veste. Coquus, ut
vidit Partem Carnis
subreptam sibi, cœpit insi-
mulare utrumq; Furti. Qui
absulerat, pejerat per
Jovem, se habere Nihil:
verò*

TWO *young Men*
*pretend, that they would
buy Flesh at a Cook's:
The Cook doing other Things,
One snatches Flesh out of
a Basket, gives it to his Companion,
that he may hide it under
his Garment. The Cook, as soon as
he saw Part of the Flesh
stolen from him, began to ac-
cuse each of Theft. He that
had taken it away, swears by
Jove, that he had Nothing;
but*

SELECT FABLES OF ÆSOP. 27

verò is, qui habuit, pejerat
identidem, se abstulif-
se Nihil. Ad Quos
Coccus inquit, quidem nunc
Fur latet, sed is, per
quem juravistis, inspexit,
et scit.

but he, who had it, swears
again and again, that he had taken
away Nothing. To whom
the Cook says, indeed now
the Thief lies hid, but he, by
whom you have sworn, looked on,
he knows.

MOR.

Cum peccavimus, Homines
non sciunt id statim; at
Deus videt omnia, qui sedet
super Caelos, & intuetur
Abyssos.

MOR.

When we have sinned, Men
do not know it presently; but
God sees all things, who sitteth
upon the Heavens, and looks into
the Dceps.

FABLE XXXVI.

De CANE ET LANIO.

Of the DOG and the BUTCHER.

CUM Canis abstulisset
Carnem Lanio in
Macello, continuo conje-
cit sese in Pedes quantum
potuit. Lanios percussus
Jacturâ Rei, primum
tacuit, deinde recipiens
Animum, sic acclamavit
procul, O furacissime,
curre tutus, licet tibi
currere impunè; nam nunc
es tutus ob Celeritatem,
autem posthac observa-
beris cautiùs.

WHEN the Dog had taken away
Flesh from the Butcher in
the Shambles, immediately he be-
took himself to his Heels as much as
he could. The Butcher struck
with the Loss of the Thing, at first
held his Peace, afterwards taking
Courage, thus he cried to him
as far off, O most thieving Cur,
run safe, it is lawful for thee
to run unpunishedly; for now
thou art safe for thy Swiftnes,
but hereafter thou shalt be obser-
ved more cautiously.

MOR.

Hæc Fabula significat,
plerosque Homines tum
demum fieri cautiore,
cum acceperint Damnum.

MOR.

This Fable signifies,
that most Men then
at length become more cautious,
when they have received Damage.

E

FABLE.

F A B L E XXXVII.

De AGNO & LUPO.

Of the LAMB and the WOLF.

LUpus occurrit Agno comitanti Caprum, rogitat, cur Matre relictâ, potius sequatur olidum Hircum, suadetque, ut redeat ad Ubera Matris distenta Lacte, sperans, fore ita, ut laniet abductum; verò ille inquit, O Lupe, Mater commisit me huic. Huic summa Cura servandi est data; obsequar Parenti potius quam tibi, qui postulas seducere me istis Dictis, & mox discerpere subductum.

MOR.

Noli habere Fidem Omnibus; nam Multi, dum videntur velle prodesse Aliis, interim consulunt Sibi.

THE Wolf meets the Lamb accompanying the Goat, he asks, why his Mother being left, he rather follows a stinking Goat, and advises, that he would return to the Dugs of his Mother stretched with Milk, hoping, that it would be so, that he may butcher him drawn away; but he says, O Wolf, my Mother hath committed me to him. To him the chief Care of keeping is given; I shall obey a Parent rather than thee, who requirest to seduce me with those Sayings, and by and by to tear me in pieces drawn away.

MOR.

Be unwilling to have Faith in all Men; for Many, whilst they seem to be willing to profit Others, in the mean time consult for Themselves.

F A B L E XXXVIII.

De Agricolâ & Filiis.

Of the Husbandman and his Sons.

AGricola habebat complures Filios, Iique fuere discordes inter Se, quos Pater elaborans trahere ad mutuum Amorem, Fasciculo ap-

AHusbandman had many Sons, and they were disagreeing among themselves, whom the Father labouring to draw to mutual Love, a little Faggot be-

SELECT FABLES OF ÆSOP. 29

<i>apposito, jubet singulos</i> <i>effringere circumdatum</i> <i>brevi Funiculo; Imbecilla</i> <i>Ætacula conatur frustra:</i> <i>Pater solvit, redditque</i> <i>singulis Virgulam, quam</i> <i>cum pro suis Viribus quisque</i> <i>facile frangeret; Inquit, O</i> <i>Filioli, sic Nemo poterit</i> <i>vincere Vos concordēs; sed</i> <i>si volueritis sevire</i> <i>mutuis Vulneribus, atque</i> <i>agitare intestinum Bellum,</i> <i>eritis tandem Prædæ</i> <i>Hostibus.</i>	<i>being put, commands them single</i> <i>to break it bound about</i> <i>with a short Cord: Their weak</i> <i>Youth endeavoureth in vain:</i> <i>The Father looses it, and gives</i> <i>to each a Twig, which</i> <i>when with his Strength every one</i> <i>easily broke; He saith, O</i> <i>Children, thus Nobody will be able</i> <i>to conquer You agreeing; but</i> <i>if ye shall be willing to rage</i> <i>with mutual Wounds, and</i> <i>to drive on intestine War,</i> <i>ye shall be at length for a Prey</i> <i>to your Enemies.</i>
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MOR.

MOR.

Hæc Fabula docet, parvas
Res crescere Concordiâ,
magnas dilabi Discordiâ.

This Fable teaches, that small
Things increase by Concord,
great Things fall away by Discord.

FABLE XXXIX.

De CARBONARIO &
FULLONE.

Of the COLLIER and
the FULLER.

CARBONARIUS invitabat
 Fullonem, ut habitaret
 secum in eâdem Domo.
Fullo inquit, mi Homo,
istud non est mihi, vel
Cordi, vel utile;
nam vereor magnopere, ne,
Quæ etiam, Tu
reddas tam atra, quam
Carbo est.

THE Collier invited
 the Fuller, that he would
 dwell with him in the same House.
The Fuller saith, my Man,
that is not to me, either
to my Heart, or profitable;
for I fear greatly, lest
what Things I wash clean, Thou
mayst make as black, as
a Coal is.

MOR.

MOR.

Monemur hoc
Apologo ambulare cum
in-

We are admonished by this
Apologue to walk with
the

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*inculpatis ; monemur
devitare Consortium sceleratorum
Hominum, velut certam Pestem ; nam quisque
evadit talis, quales si sunt,
quibuscum versatur.*

*the unblamed ; we are admonished
to avoid the Company of wicked
Men, as a certain Plague ; for every
one cometh out such, as they
are, with whom he is conversant.*

F A B L E XL.

*De AUCUPE &
PALUMBO.*

*Of the FOWLER and
the RING-DOVE.*

AUceps videt Palumbum procul nidulantem in altissimâ Arbore ; adpropinquat ; denique molitur Insidias ; fortè premit Anguem Calcibus ; hic mordet. Ille exanimatus improviso Malo, inquit, miserum Me ! dum insidior Alieri, Ipse dispereo.

THE Fowler sees the Ring-Dove afar off making a Nest in a very high Tree ; he hastens to him ; finally he contrives Snares ; by Chance he presses a Snake with his Heels ; he bites him. He terrified at the sudden Evil, says, wretched Me ! whilst I lay Snares for another, I myself perish.

MOR.

MOR.

Hæc Fabula significat, Eos nonnunquam circumveniri suis Artibus, Qui meditantur mala.

This Fable signifies, that they sometimes are circumvented with their own Arts, who meditate evil Things.

F A B L E XLI.

*De AGRICOLA &
CANIBUS.*

*Of the HUSBANDMAN and
the DOGS.*

AGRicola, cum hyemasset in Ruri multos Dies, cepit tandem laborare Penuriâ.

THE Husbandman, when he had wintered in the Country many Days, began at length to labour with the Want of

SELECT FABLES OF ÆSOP. 31

necessariorum Rerum, interfecit Oves, deinde & Capellas, postremò quoque mactat Boves, ut habeat quo sustentet Corpusculum, penè exhaustum Inediâ. Canes videntes id constituunt querere Salutem Fugâ; etenim Sese non victuros diutius, quando Herus non pepercit Bobus quidem, Quorum Operâ utebatur in faciundo rustico Opere.

MOR.

Si vis esse salvus, decede ab eo citò, quem vides redactum ad eas Angustias, ut consumat Instrumenta necessaria suis Operibus, quo suppleatur præsentì Inediâ.

of necessary Things, he killed his Sheep, afterwards also his Goats, lastly also he slays his Oxen, that he may have wherewith he may sustain his Body, almost exhausted with Want. The Dogs seeing that resolve to seek Safety by Flight; for that they should not live longer, when their Master has not spared his Oxen indeed, whose Labour he used in doing his Country Work.

MOR.

If thou art willing to be safe, withdraw from him soon, whom thou seest reduced to those Straits, that he consumes the Instruments necessary for his Works, whereby he may be supplied for the present Want.

F A B L E XLII.

De VULPE & LEONE.

Of the Fox and the Lion.

VULPECULA, quæ non solebat videre Immanitatem Leonis, contemplata id Animal semel atque iterum trepidabat, & fugitabat. Cùm jam tertio Leo obtulisset sese obviam, Vulpes non metuit Quicquam, sed confidenter adit, & salutat illum.

THE Fox, who was not wont to see the Fierceness of the Lion, having viewed that Beast once and again trembled, and fled. When now a third Time the Lion had offered himself in his Way, the Fox feared not any Thing, but confidently goes up to, and salutes him.

MOR.

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MOR.

Consuetudo facit Nos
omnes audaciores, vel
apud Eos, Quos vix antea
ausi fuimus aspicere.

MOR.

Custom makes Us
all bolder, even
among Those. Whom scarce before
we have dared to look upon.

F A B L E XLIII.

De Vulpe & Aquilâ

Of the Fox and the Eagle.

PROLES *Vulpecula*
excurrebat foras;
comprehensa ab Aquilâ im-
plorat Fidem Matris. Illa
accurrit, rogat Aquilam, ut
dimittat Captivam
Prolem. Aquila naâa
Prædam subvolat ad Pullos.
Vulpes, Face cor-
reptâ, quasi esset
absumptura Munitionem
Incendio, Cùm jam
ascendisset Arborem,
inquit, nunc tuere Te,
tuosque, si potes. Aquila
trepidans, dum metuit
Incendium, inquit, parce Mibi,
reddam quicquid habeo
tuum.

MOR.

Intellige per Aquilam
potentes, atq; audaces; per
Vulpem pauperculos, Quos
Divites sæpenumerò oppri-
munt per Vim. Verùm læsi
interdum probè ulciscuntur
Injuriam acceptam.

THE Young of the Fox
ran abroad;
caught by the Eagle she im-
plores the Help of her Dam. She
runs up, asks the Eagle, that
she would dismiss her Captive
Young. The Eagle having got
her Prey flies away to her Young.
The Fox, a Firebrand being
snatched up, as if she was
about to destroy her Fortress
with Fire, When now
she had gotten upon the Tree,
says, now defend Thyself,
and thine, if Thou canst. The Ea-
gle trembling, whilst she fears
the Fire, says, spare Me,
I will restore whatsoever I have
of thine.

MOR.

Understand by the Eagle
the potent, and bold; by
the Fox the Poor, Whom
the Rich oftentimes op-
press by Force. But the Hurt
sometimes soundly revenged
the Injury received.

F A B L E

F A B L E XLIV.

*De Agricola &
Ciconiâ.*

*Of the Husbandman and
the Stork.*

GRuibus *Anseribusque*
depaſcentibus *Sata,*
Ruſticus *pratendit*
Laqueum. *Grues capiuntur,*
Anſeres capiuntur, &
Ciconia capitur. Illa ſup-
plicat, clamitans, *Seſe inno-*
centem, & eſſe nec Gruem,
nec Anſerem, ſed optimam
omnium Avium, quippe Quæ
ſemper conſueverit inſervire
Parenti ſedulo, & alere
Eum conſectum Senio.
Agricola inquit, probe
ſcio omnia hæc; verum
poſtquam cepimus Te cum
nocentibus, morieris quoque
cum Eis.

THE Cranes and the Geese
feeding on the Corn,
the Countryman ſets
a Gin. The Cranes are taken,
the Geese are taken, and
the Stork is taken. She en-
treats, crying, that She was inno-
cent, and was neither a Crane,
nor a Goole, but the beſt
of all Birds, as Who
always uſed to ſerve her
Father diligently, and to nourish
Him worn out with old Age.
The Husbandman ſays, well
know I all theſe Things; but
ſince we have taken Thee with
the offending, thou ſhalt die alſo
with Them.

MOR.

MOR.

Qui committit Crimen,
& Is, Qui adjungit Se
Socium Sceleratis,
plectuntur pari
Pœnâ.

He that committeth a Crime,
and He, Who joins Himſelf
a Companion to the Wicked,
are puniſhed with equal
Puniſhment.

F A B L E XLV.

*De OPILIONE &
AGRICOLIS.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER paſcebat Oves
editiore Præto, atq;
clamitans terque, quaterque
per

A Boy ſed his Sheep
upon a higher Ground, and
crying both thrice, and four times
in

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per Jocum, Lupum adesse, exciebat Agricolas undique : Illi illusi læpius, cum non subveniunt imploranti Auxilium, Oves sunt Præda Lupo.

in Jest, that the Wolf was there, he raised the Countrymen on all Sides : They being deluded too often, whilst they do not come to him imploring Help, the Sheep become a Prey to the Wolf.

MOR.

Si Quispiam consueverit mentiri, Fides non habebitur facile Ei, cum occeperit narrare verum.

MOR.

If any One has been used to lie, Faith will not be had easily in Him, when he shall have begun to tell the Truth.

F A B L E XLVI.

De Aquilâ & Corvo.

Of the Eagle and the Crow.

AQUILA *devolat editissimâ Rupe, in Tergum Agni. Corvus videns Id gestit, veluti Simia, imitari Aquilam, dimittit Se in Vellus Arietis ; dimissus impeditur ; impeditus comprehenditur ; comprehensus projicitur Pueris.*

THE EAGLE *flies down from a very high Rock, on the Back of a Lamb. The Crow seeing that rejoiceth, as an Ape, to imitate the Eagle, He drops Himself upon the Fleece of a Ram ; dropt down He is entangled ; entangled he is taken ; taken he is thrown to the Boys.*

MOR.

Quisque aestimet Se suâ, non Virtute Aliorum. Tentet Id, Quod possit facere.

MOR.

Let every One esteem Himself by his own, not by the Virtue of Others. Attempt That, Which thou mayst be able to do.

F A B L E

F A B L E XLVII.

*De invido CANE &
BOVE.*

CANIS *decumbebat*
Præsepi pleno Fœni;
Bos venit, ut comedat;
Ille surrigens Sese prohibet:
Bos inquit, Dii perdant
Te cum isthâc tuâ Invidiâ,
Qui nec vesceris Fœno,
nec finis Me vesci.

MOR.

Plerique sunt eo Ingenio,
ut inuideant Ea
Aliis, Quæ sunt nulli Usui
Sibi.

*Of the envious Dog and
the Ox.*

THE Dog lay down
in a Rack full of Hay;
The Ox cometh, that He may eat;
He raising Himself hinders Him;
The Ox says, May the Gods destroy
Thee with that thy Envy,
Who neither art fed with Hay,
nor suffereſt Me to be fed.

MOR.

Many are of that Temper,
that they envy those Things
to Others, Which are of no Use
to Themselves.

F A B L E XLVIII.

De Corniculâ & Ove.

Cornicula *strepitat*
in Dorso Oviculæ:
Ovis inquit, Si obstreperes
ſic Cani, ferres
Infortunium. At Cornicula
inquit, ſcio Quibus inſultem,
moleſta placidis, amica
ſævis.

MOR.

Mali inſultant innocenti
& miti; ſed Nemo irritat
feroces & malignos.

Of the Jackdaw and the Sheep.

THE Jackdaw makes a Noise
on the Back of the Sheep:
The Sheep ſays, If thou made a Noise
thus to a Dog, thou wouldeſt bear
the Damage. But the Jackdaw
ſaith, I know Whom I may inſult,
troublesome to the mild, friendly
to the cruel.

MOR.

Evil Men inſult the innocent
and mild; but no One irritates
the fierce and miſchievous.

F A B L E XLIX.

*De Pavone &
Luscinia.*

*Of the Peacock and
the Nightingale.*

PAVO queritur apud Junonem, Conjugem & Sororem Jovis, Lusciniam cantillare suaviter, Se irrideri ab Omnibus ob raucam Ravim. Cui Juno inquit, Luscinia longè superat in Cantu, Tu Plummis; Quisque habet Suam Dotem à Diis. Decet Unumquemq; esse contentum sua Sorte.

THE Peacock complains to Juno, the Wife and Sister of Jupiter, that the Nightingale sung sweetly, that He was laughed at by All for his hoarse Squalling. To whom Juno says, The Nightingale by far excels in Singing, Thou in Feathers; Every One has his Gift from the Gods. It becometh Every One to be content with his own Lot.

MOR.

MOR.

Sumamus Ea, Quæ Deus largitur, grato Animo, neque quæramus majora.

Let us take those Things, Which God bestows, with a grateful Mind, nor let us seek greater Things.

F A B L E L.

*De seniculâ MUSTELA &
MURIBUS.*

*Of the old WEASEL and
the MICE.*

MUSTELA carens Viribus præ Senio non valebat insequi Mures jam ita, ut solebat; cœpit meditari Dolum; abscondit Se in Colliculo Farina, sic sperans fore, ut venetur citra Laborem. Mures accurrunt, & dum cupiunt esitare Farinam, Omnes devorantur ad Unum à Mustelâ.

THE WEASEL wanting Strength thro' old Age, was not able to pursue the Mice now so, as He was wont; He began to meditate a Trick; He hides Himself in a Heap of Meal, thus hoping that it would be, that he may hunt without Labour. The Mice run to it, and whilst they desire to eat the Meal, They all are devoured to One by the Weasel.

MOR.

MOR.

MOR.

Ubi Quisquam fuerit destitutus Viribus, est Opus Ingenio. Lyfander Lacedæmonius solebat dicere subinde, quò leonina Pellis non perveniret, Vulpinam esse assumendam,

When any One shall be destitute of Strength, there is Need of Wit. Lyfander the Lacedæmonian used to say oftentimes, where the Lion's Skin would not reach, that the Fox's was to be taken.

FABLE LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cum audiret Ranam loquacem magni, putans esse aliquod magnum Animal, vertit Se retro, et stans parum, videt Ranam exeuntem è Stagno; Quam statim indignabundus conculcavit Pedibus, inquit, non movebis amplius ullum Animal clamore, ut perspiciat Te.

THE Lion, when he heard the Frog talking at a great Rate, thinking it to be some great Beast, turned Himself back, and standing a little, He sees the Frog going out of the Pool; which presently enraged He trod under with his Feet, saying, Thou shalt not move any more any Animal with thy Noise, that He may look at Thee.

MOR.

MOR.

Fabula significat, quòd apud verbosos Nihil reperitur præter Linguam.

The Fable signifies, that among noisy Men Nothing is found except a Tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad Fontem, ut biberet; forte incidit in-

THE Pismire thirsting came to a Fountain, that she might drink; by chance she fell in-

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in Puteum. Columba
superfidens Arborem im-
minentem Fonti, cum
conspiceret Formicam obrui
Aquis, frangit
Ramulum ex Arbore,
Quem dejicit sine Morâ
in Fontem. Formica
conscendens Hunc servatur.
Auceps venit, ut capiat
Columbam; Formica per-
cipiens Id, mordet unum
ex Pedibus Aucupis;
Columba avolat.

into a Well. The Dove
sitting upon a Tree hanging
over the Fountain, when
she saw the Pismire overwhelmed
in the Waters, breaks
a little Branch from the Tree,
Which she throws without Delay
into the Fountain. The Pismire
getting upon This is saved.
The Fowler comes, that he may take
the Dove; the Ant perceiv-
ing That, bites one
of the Feet of the Fowler;
the Dove flies away.

MOR.

Fabula significat, cum
Bruta sunt grata in Benefi-
cor, eò magis Ii
debent esse, Qui sunt Par-
ticipes Rationis.

MOR.

The Fable signifies, when
Brutes are grateful to Benefac-
tors, by so much the more They
ought to be, Who are Parta-
kers of Reason.

F A B L E LIII.

De Pavone & Picâ

Of the Peacock and the Magpie.

GENS Avium cum
vagaretur liberè, opta-
bat Regem dari Sibi.
Pavo putabat Se
imprimis dignum, Qui
eligeretur, quia esset
formosissimus. Hoc accep-
to in Regem, Pica inquit,
O Rex, si, Te imperante,
Aquila cœperit insequi
Nos persstrenuè, ut solet,
quo Modo abi-
ges Illam? quo Pado
servabis Nos?

T H E Nation of Birds, when
they wandered freely, wisbed
for a King to be given to Them.
The Peacock thought Himself
chiefly worthy, Who
should be chosen, because He was
the most beautiful. He being re-
ceived for King, the Magpie says,
O King, if, You governing,
the Eagle should begin to pursue
Us strenuously, as she is wont,
by what Method will you drive a-
way Her? by what Means
will you preserve Us?

MOR.

SELECT FABLES OF ÆSOP. 39

MOR.

In Principe Forma non est
tàm spectanda, quàm
Fortitudo Corporis & Pru-
dentia.

MOR.

In a Prince Beauty is not
so much to be regarded, as
Strength of Body, and Pru-
dence.

FABLE LIV.

De ÆGROTO &
Mebico.

Of the SICK MAN and
the PHYSICIAN.

Medicus curabat Æ-
grotum; tandem Ille
moritur; tum Medicus inquit
ad Cognatos, Hic peribat
Intemperantiâ.

A Physician had in cure a Sick
Man; at length He
died; then the Physician said
to the Kinsmen, This Man perished
by Intemperance.

MOR.

Nisi Quis reliquerit
Bibacitatem & Libidinem
maturè, aut nunquam
perveniet ad Senectutem, aut
est habiturus perbreve
Senectutem.

MOR.

Unless Any One shall have left
Drunkenness and Lust
timely, either He never
will arrive to old Age, or
is to have a very short
old Age.

FABLE LV.

De LEONE & aliis.

Of the LION and other Beasts.

LEO, Asinus, &
Vulpes cunct venatum;
ampla Venatio capitur;
capta est iussa partiri:
Asino ponente Singulis sin-
gulas Partes, Leo irrugi-
ebat, rapit Asinum, ac lani-
at. Postea dat id
Negotii Vulpeculæ, Quæ
astutior,

THE LION, the Ass, and
the Fox go to hunt;
an ample Prey is taken;
taken is commanded to be parted:
The Ass putting to each their sin-
gle Parts, the Lion roar-
ed, he seized the Ass, and butchers
him. Afterwards he gives that
Business to the Fox, Who
more cunning,

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astutior, cum longè more cunning, when by far
 optimâ Parte propositâ, teler- the best Part being proposed, she had
 vavisset vix minimam, reserved scarce a very small one,
 Leo rogat, à Quo sic the Lion asks, by Whom so
 doctâ? Cui Illa inquit, taught? To Whom She says,
 Calamitas Asini docuit the Calamity of the As has taught
 Me. Me.

MOR.

MOR.

Ille est Felix, Quem aliena
 Pericula faciunt cautum.

He is Happy, Whom others
 Dangers make cautious.

FABLE LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆdus prospiciens è
 Fenestrâ audebat
 laceffere Lupum prætereun-
 tem Convitiis; Cui
 Lupus ait, Scelestè, Tu
 non convitiaris Mibi, sed
 Locus.

A KID looking out of
 a Window dared
 to provoke a Wolf passing
 by with Revilings; to Whom
 the Wolf says, Wretch, Thou
 dost not revile Me, but
 the Place.

MOR.

MOR.

Tempus & Locus semper
 addunt Audaciam Homini.

Time and Place always
 add Boldness to a Man.

FABLE LVII.

De Leone & Caprâ.

Of the Lion and the Goat.

LEO fortè conspicia-
 tus Capram ambulan-
 tem editâ Rupe monet,
 ut descendat in viride
 Pratum: Capra inquit, For-
 tasse facerem, si Tu abes-
 ses; Qui non suades
 Mibi

THE LION by chance having
 seen a Goat walk-
 ing on a high Rock advises,
 that she would descend into the green
 Pasture: The Goat says, Per-
 haps I should do it if You was
 away; Who do not persuade
 Me

SELECT FABLES OF ÆSOP. 41

Mibi istud, ut Ego capiam ullam Voluptatem inde; sed ut Tu habeas, Quod famelicus voret. *Me to that, that I may take any Pleasure thence; but that Thou mayst have, What being hungry Thou mayst devour.*

MOR.

MOR.

Ne habeas Fidem omnibus; nam Quidam non consulunt Tibi, sed Sibi. *Do not have Faith in all; for Some do not consult for You, but for themselves.*

F A B L E LVIII.

*De VULTURE aliisque
AVIBUS.*

*Of the VULTURE and other
BIRDS.*

Vultur adsimulat, Se celebrare annum Natalem; invitat Aviculas ad Canam; ferè omnes veniunt; accipit venientes magno Plausu Favoribusque: Vultur laniat acceptas.

THE Vulture feigns, that He would celebrate his annual Birth-Day; He invites the little Birds to Supper; almost all come; He receives them coming with great Applause and Favours: The Vulture butchers them received.

MOR.

MOR.

Omnes non sunt Amici, Qui dicunt blande, aut simulant, Se facere benigne.

All are not Friends, Who speak fairly, or pretend, that They will do kindly.

F A B L E LIX.

*De ANSERIBUS &
GRUIBUS.*

*Of the GEESE and
the CRANES.*

Anseres pascebantur simul cum Gruibus eodem Agro. Grues conspicata

THE Geese were fed at the same time with the Cranes in the same Field. The Cranes having seen

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conspicatos Rusticos, *having seen the Countrymen,*
leves volant; *Anseres* being light fly away; *The Geese*
capuntur, *Qui* impediti are taken, *Who* hindered
Onere Corporis, non pote- with Burden of Body, were
rant subvolare. not able to fly away.

MOR.

MOR.

Urbe expugnata ab Ho-
stibus, Inops facile subdu-
cit Se; at *Dives* captus
servit. In Bello Divitiæ sunt
magis Oneri quam *Usui.*

A City being besieged by Ene-
 mies, the poor Man easily with-
 draws Himself; but the Rich taken
 serves. In War Riches are
 more for a Burden than an Use.

F A B L E LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

QUædam Anus habebat
Domi complures
Ancillas, quas quotidie
excitabat ad Opus ad Can-
tum Galli, Quem habebat
Domi, antequam lucefce-
ret. *Ancilla* tandem
commota Tædio
quotidiani Negotii obtrun-
cant Gallum, sperantes jam,
Illo necato, *Se* dormitu-
ras usque ad Meridiem; sed
hæc Spes decepit *Eas;* nam
Hæc, ut *rescivit,*
Gallum interemptum, dein-
ceps jubet *Eas* *furgere*
intempestâ Nocte.

A Certain old Woman had
 at Home many
 Maids, whom daily
 she roused to Work at the Crow-
 ing of a Cock, which she had
 at Home, before that it was
 light. The Maids at length
 moved with the Wearisomness
 of their daily Business be-
 head the Cock, hoping now,
 He being killed, that They should
 sleep even to Mid-day; but
 this Hope deceived Them; for
 the Mistress, as soon as she knew,
 that the Cock was killed, thence-
 forwards commands Them to rise
 at Mid-night.

MOR.

MOR.

Non Pauci, dum student
 evitare Malum, incidunt in
 gravius.

Not a few, whilst they study
 to avoid an Evil, fall into
 a heavier.

F A B L E

FABLE LXI.

De Asino & Equo. Of the Ass and the Horse.

ASINUS putabat Equum beatum, quod esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quod esset macilentus, & strigosus, & quotidie exerceretur ab inhumano Hero in ferendis Oneribus. Haud multo post conclamant ad Arma; tum Equus non repulit Frænum Ore, Equitem Dorso, nec Telum Corpore. Asinus, Hoc viso, agebat magnas Gratias Diis, quod non fecissent Se Equum, sed Asinum.

MOR.

Sunt Miseri, Quos Vulgus judicat beatos; & non Pauci sunt beati, Qui putant Se miserrimos. Sutor crepidarius dicit Regem felicem, non considerans in quantas Res & Sollicitudines distrabitur, dum interim Ipse cantillat cum optimâ Paupertate.

THE Ass thought the Horse happy, because he was fat and lived in Idleness; but he called Himself unhappy, because He was lean, and raw-boned, and daily was exercised by an unmerciful Master in bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth, the Horseman from his Back, nor the Dart from his Body. The Ass, This being seen, gave great Thanks to the Gods, that they had not made him a Horse, but an Ass.

MOR.

They are miserable, Whom the Vulgar judges happy; and not a few are happy, Who think Themselves most miserable. The Cobler calls the King happy, not considering into how great Affairs and Troubles he is drawn, whilst in the mean time He sings with his best Poverty.

FABLE LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAURUS fugiens Leonem incidit in Hircum; Is minitabatur Cornu & caperatâ Fronte: Ad Quem Taurus plenus Irâ inquit, Tua Frons contracta in Rugas non territat Me; sed metuo immanem Leonem, Qui nisi hereret me Tergo jam scires esse non ita parvam Rem pugnare cum Tauro.

THE Bull flying the Lion fell upon the Goat; He threatened with his Horn and wrinkled Brow: To Whom the Bull full of Anger said, Thy Brow contracted into Wrinkles does not affright Me; but I fear a vast Lion, Who unless he stuck to my Back, now you should know that it is not so little a Thing to fight with a Bull.

MOR.

Calamitas non est addenda calamitosi. Est Miser fat, Qui est semel miser.

MOR.

Calamity is not to be added to the calamitous. He is miserable enough, Who is once miserable.

FABLE LXIII.

De TESTITUDINE & AQUILA.

Of the TORTOISE and the EAGLE.

TÆdium reptandi occupaverat Testitudinem; si Quis tolleret Eam in Calum, pollicetur Baccas rubri Maris. Aquila sustulit Eam; poscit Præmium; & fodit Eam non habentem Unguibus. Ita, Testudo, Quæ concupivit videre Astra, reliquit Vitam in Astris.

Weariness of creeping had seized the Tortoise; if any One would lift up Her into Heaven, She promises the Pearls of the red Sea. The Eagle took up Her; demands the Reward; and pierces Her not having it with her Talons. Thus, the Tortoise, Which desired to see the Stars, left her Life in the Stars.

MOR.

MOR. Sis contentus tuâ Sorte. Fuere Nonnulli, Qui, si mansissent humiles, fuissent tuti; facti sublimes, inciderunt in Pericula.	MOR. Be contented with thy Lot. There have been Some, Who, if they had remained low, would have been safe; become high, have fallen into Dangers.
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F A B L E LXIV.

De CANCRO & ejus
 MATRE.

Of the CRAB and his
 MOTHER.

MATER monet Cancrum
 retrogradum, ut
 eat antrorsum. Filius
 respondet, Mater, I præ,
 sequar.

THE Mother advises the Crab
 going backwards, that
 He would go forwards. The Son
 answers, Mother, go you before,
 I will follow.

MOR.

Reprehenderis Nullum
 Vitii, cujus Ipse
 queas reprehendi.

MOR.

You should reprehend no One
 of a Vice, of which You Yourself
 may be reprehended.

F A B L E LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-
 WIND.

SOL & Aquilo
 certant, Uter sit
 fortior. Est conventum
 ab Illis experiri Vires in
 Viatorem; ut ferat
 Palmam, Qui excusserit
 Manticam. Boreas aggre-
 ditur Viatorem horrissono
 Nimbo; at Ille non desistit
 duplicare Amicum gradi-
 endo.

THE Sun & the North-Wind
 strive, Whether is
 the stronger. It is agreed
 by Them to try their Strength upon
 a Traveller; that He bear
 the Palm, Who shall have shaken off
 his Cloak. Boreas sets up-
 on the Traveller with a rattling
 Cloud; but He does not desist
 to double his Cloak in going
 on.

endo. Sol *experitur* suas
Vires, Nimboque paulatim
evicto, *emittit*
Radios. Viator incipit
astuare, sudare, anhelare :
Tandem nequius progredi
refidet sub frondoso Nemore.
Ita Victoria contingit Soli.

on. The Sun tries his
Strength, and the Storm little by little
being overcome, sends forth
his Beams. The Traveller begins
to grow hot, to sweat, to pant :
At length not being able to go on
He sits down under a shady Grove.
Thus the Victory fell to the Sun.

MOR.

Id saepe obtinetur Man-
suetudine, Quod non potest
extorqueri Vi.

MOR.

That often is obtained by Gen-
tleness, which is not able
to be extorted by Force.

FABLE LXVI.

De ASINO.

Of the Ass.

A Sinus venit in Sylvam,
offendit Exuvias Le-
oni, Quibus indutus
venit in Pasca, terri-
tat & fugat Greges
& Armenta. Venit, Qui
perdiderat, queritat suum
Asinum. Asinus, Hero viso,
accurrit, imò incur-
rit suo Rugitu. At
Hercus Auriculis prebensis,
Quæ extabant, inquit,
Mi Aselle, possis falle-
re Alios, Ego probe novi Te.

THE Ass comes into the Wood,
finds the Skin of a Li-
on, with Which being clad
He comes into the Pastures, af-
frights and puts to Flight the Flocks
and Herds. He comes, Who
had lost him, seeks his
Ass. The Ass, his Master being seen,
runs to him, nay runs upon
Him with his Braying. But
the Master his Ears being held,
Which stood out, says,
My Ass, thou mayst be able to de-
ceive Others, I full well know Thee.

MOR.

Ne simules Te esse, Quod
non es ; non doctum, cum
sis indoctus ; non jactes
Te divitem & nobilem, cum
sis pauper & ignobilis ;
etenim, vero comperto,
rideberis.

MOR.

Do not feign Thyself to be, What
thou art not ; not learned, when
thou art unlearned ; do not boast
Thyself rich and noble, when
Thou art poor and ignoble ;
for, the Truth being found,
thou wilt be laughed at.

FABLE

FABLE LXVII.

De mordaci CANE.

Of the biting Dog.

Dominus alligavit Nolem
 Cani subinde mordenti
 Homines, ut Quisq; caveret
 Sibi. Canis, ratus
 Id Decus tributum suæ
 Virtuti, despicit suos Popu-
 lares. Aliquis jam gravis
 Ætate & Auctoritate accedit
 ad hunc Canem, monens
 Eum, ne erret; nam
 inquit, Ista Nola est data
 Tibi in Dedecus, non in
 Decus.

THE Master tied a little Bell
 to the Dog often biting
 Men, that every one should take heed
 to Himself. The Dog, thinking
 That an Ornament given to his
 Virtue, despises his Neigh-
 bours. One now grave
 with Age and Authority comes
 to this Dog, advising
 Him, that he err not; for
 says he, That little Bell is given
 to Thee for a Disgrace, not for
 a Grace.

MOR.

MOR.

Gloriosus interdum
 ducit Id Laudi Sibi,
 Quod est Vituperio Ipsi.

The Vain-glorious sometimes
 takes That for a Praise to Himself,
 Which is for a Disgrace to Him.

FABLE LXVIII.

De CAMELO.

Of the CAMEL.

Camelus despiciens Se
 querebatur, Tauros ire
 insignes geminis Cornibus;
 Se inermem esse objectum
 cæteris Animalibus; orat
 Jovem donare Cornua Sibi:
 Jupiter ridet Stultitiam
 Cameli, nec modò negat
 Votum Cameli, verùm &
 decurtat Aurículas Bællæ.

THE Camel despising Himself
 complained, that the Bulls went
 remarkable with two Horns;
 that He without Arms was exposed
 to the other Animals; He prays
 Jupiter to give Horns to Him:
 Jupiter laughs at the Folly
 of the Camel, nor only denies
 the Wish of the Camel, but also
 crops the Ears of the Beast.

MOR,

MOR.

Quisque sit contentus
 suâ Fortunâ : Etenim
 Multi secuti meliorem,
 incurrere pejorem.

MOR.

Let every One be contented
 with his own Fortune : For
 Many having followed a better,
 have run into a worse.

F A B L E LXIX.

De duobus AMICIS &
 URSO.

Of the two FRIENDS and
 the BEAR.

DUO Amici faciunt
 Iter ; Ursus occur-
 rit in Itinere ; Unus scandens
 Arborem evitat Periculum ;
 Alter, cum non esset
 Spes Fugæ, procidens
 simulat Se mortuum. Ursus
 accedit, & olfacit Aures &
 Os. Homine continente
 Spiritum & Motum, Ursus,
 Qui parcat Mortuis, credens
 Eum esse mortuum, abibat.
 Postea Socio percontante
 quidnam Bestia dixisset Illi
 accumbenti in Aurem, ait,
 Monuisse Hoc, ne un-
 quam facerem Iter
 cum Amicis istius Modi.

TWO Friends make
 a Journey ; a Bear meets
 them in the Road ; One climbing up
 a Tree shuns the Danger ;
 The other, when there was not
 Hope of Flight, falling down
 feigns Himself Dead. The Bear
 comes, and smells to his Ears and
 Mouth. The Man holding in
 Breath and Motion, The Bear,
 Which spares the Dead, believing
 that He was dead, went away.
 Afterwards the Companion asking
 what the Beast had said to Him
 lying down in his Ear, He says,
 that He had advised This, that
 I should not ever make a Journey
 with Friends of this Kind.

MOR.

Adversæ Res & Pericula
 designant verum Amicum.

MOR.

Adverse Things and Dangers
 show the true Friend.

FABLE LXX.

De Rustico & Fortunâ. Of the Countryman and Fortune.

RUSTICUS, cum
araret, offende-
bat Thefaurum in Sulcis. For-
tuna videns, Nihil Honoris
haberi Sibi, ita locuta est
Secum: Thesauro reperto,
Stolidus non est gratus; at
eo ipso Thesauro amisso,
solicitabit Me primam
omnium Votis &
Clamoribus.

THE Countryman, when
He ploughed, found
Treasure in the Furrows. For-
tune seeing, that Nothing of Honour
was had to Her, thus spake
with Herself: Treasure being found,
the Fool is not grateful; but
that self-same Treasure being lost,
He will solicit Me first
of all with Vows and
Clamours.

MOR.

Beneficio accepto, finis
grati Merenti bene de
Nobis; Etenim Ingratitudo
est digna privari etiam
Beneficio, Quod modò
acceperit.

MOR.

A Benefit being received, let us be
grateful to Him deserving well of
Us; For Ingratitude
is worthy to be deprived even
of the Benefit, Which lately
it may have received.

FABLE LXXI.

De PAVONE & GRUE. Of the Peacock and the Crane.

PAVO & Grus
cenant unâ: Pavo
jactat Se, ostentat Caudam:
Grus fatetur Pavonem
esse formosissimis Pennis;
tamen Se penetrare Nubes
animoso Volatu, dum Pa-
vo vix supervolat Tecta.

THE Peacock and the Crane
sup together: The Peacock
boasts Himself, shows his Tail:
The Crane confesses the Peacock
to be of most beautiful Feathers;
yet that He pierced the Clouds
with a bold Flight, whilst the Pea-
cock scarce flies over the Houses.

FABLE

MOR.

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MOR.

MOR.

Nemo contempserit Alterum : *est* cuique sua Dos ; *est* cuique sua Virtus : Qui caret tua Virtute, forsan habeat Eam, Quam Tu careas.

No man should have despised Another : *there is* to every one his own Portion ; *there is* to every one his own Virtue : He who wanteth thy Virtue, perhaps may have That Which thou mayst want.

F A B L E LXXII.

De QUERCU & ARUNDINE.

Of the OAK and the REED.

QUercus effracta validiore Noto, præcipitatur in Flumen, & dum fluitat, fortè hæret suis Ramis in Arundine ; miratur Arundinem stare incolumem in tanto Turbine. Hæc respondet, Se esse tutam suâ Flexibilitate ; Se cedere Noto, Borea ; omni Flatui ; nec esse Mirum, quod Quercus exciderit, Quæ concupivit non cedere, sed resistere.

THE Oak being broken by the stronger South Wind, is thrown into the River, and, whilst She flows, by Chance sticks by her Boughs upon a Reed ; she wonders, that a Reed stood safe in so great a Whirlwind. She answers, that She was safe by her Flexibility ; that She yielded to Notus, to Boreas ; to every Blast ; nor was it a Wonder, that the Oak should fall, Who desired not to yield, but to resist.

MOR.

MOR.

Ne resistas Potentiori, sed vincas Hunc cedendo, & ferendo.

Do not resist One more powerful, but overcome Him by yielding, and bearing.

F A B L E

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F A B L E LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum
Venatore; præfert suam
Fortitudinem Fortitudini
Hominis. Post longa Fur-
gia Venator ducit Leonem
ad Mausoleum, in Quo Leo
erat sculptus deponens
Caput in Gremium Viri.
Fera negat Id esse satis
Indicii; nam ait, Homines
sculperre Quod vellent;
quod si Leones forent Arti-
fices, Virum jam iri
sculptum sub Pedibus
Leonis.

THE Lion contends with
the Hunter; He prefers his
Strength to the Strength
of Man. After long Dis-
putes the Hunter leads the Lion
to a Tomb, on Which a Lion
was carved laying down
his Head on the Lap of a Man.
The Beast denies that to be enough
Proof; for he says, that Men
carved What they would;
but if Lions were Arti-
ficers, that the Man now would be
carved under the Feet
of the Lion.

MOR.

MOR.

Quisque, quoad potest,
& dicit, & facit Id, Quod
putat prodesse sua
Cause & Parti.

Every One, as much as he is able,
both says, and does That, Which
he thinks to be profitable to his
Cause and Party.

F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

Puer sedebat flens apud
Puteum; Fur rogat
Causam flendi; Puer dicit,
Fune rupto, Urnam
Auri incidisse in Aquas.
Homo exiit Se, insilit
in Puteum, quærit. Vase
non invento, conscendit,
atq;

A Boy sat weeping at
a Well; A Thief asks
the Cause of his weeping; the Boy says,
the Rope being broke, that an Urn
of Gold had fallen into the Waters.
The Man undresses Himself, leaps
into the Well, seeks for it. The Vessel
not being found, He comes up,
and

H

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atq; ibi nec invenit Pue-
rum, nec suam Tunicam :
Quippe Puer, Tunicâ sub-
latâ, fugerat.

and there neither does He find the
Boy, nor his own Coat :
For the Boy, the Coat being taken
away, had fled.

MOR.

Interdum falluntur,
Qui solent fallere.

MOR.

Sometimes they are deceived,
Who are wont to deceive.

F A B L E LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
Juvenum impatientem
omnis Vinculi & Fugæ :
Homo astutus resecat
Cornua Bestiæ ; nam
petebat Cornibus ; tum
jungit non Currui, sed
Aratro, ne pulsaret
Herum Calcibus, ut
solebat. Ipse tenet Stirram,
gaudens, effecisse
Industriâ, ut jam foret
tutus & à Cornibus, & ab
Ungulis. Sed Quid evenit ?
Taurus subinde resistens
spargendo Arenam opplet
Os & Caput Rustici
Eâ.

A COUNTRYMAN had
a Steer impatient
of every Chain and Yoke :
The Man a little cunning cuts off
the Horns of the Beast ; for
he struck with his Horns ; then
He joins him not to the Cart, but
to the Plough, that he should not strike
his Master with his Heels, as
He was wont. He holds the Plough,
rejoicing, that He had effected
by Industry, that now he should be
safe both from Horns, and from
Hoofs. But What happened ?
The Bullock frequently resisting
by scattering the Sand fills
the Mouth and Head of the Coun-
tryman with it.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullâ Arte, aut
Consilio.

MOR.

Some are so in-
tractable, that They cannot
be managed by any Art, or
Counsel.

F A B L E

FABLE LXXVI.

De SATYRO & VIA-
TORE.Of the SATYR and the TRA-
VELLER.

SAtyrus, *Qui olim erat*
habitus *Deus* Nemo-
rum, *miseratus* Viatorem
obrutum Nive, atq; enec-
tum Algore, ducit in
suum Antrum; fovet
Igne. At, dum spirat
in Manus, percontatur
Causam; Qui respondens
inquit, ut calefiant. Po-
stea, cum accumberent,
Viator sufflat in Pulverem,
Quod interrogatus cur fa-
ceret, inquit, ut frigescat.
Tum continuo Satyrus
ejiciens Viatorem inquit,
Nolo, ut Ille sit in
meo Antro, Cui sit tam
diversum Os.

ASatyr, *Who formerly was*
accounted a *God* of the
Woods, *having pitied* a Traveller
covered with Snow, and almost
dead with Cold, leads Him into
his Cave; cherishes Him
with a Fire. But, whilst He breathes
into his Hands, He enquires
the Cause; Who answering
says, that they may be warm. Af-
terwards, when they laid down,
the Traveller blows into his Porridge,
Which being asked why He
did, He said, that It may grow cool.
Then immediately the Satyr
casting out the Traveller says,
I am not willing, that He be in
my Cave, Who has so
different a Mouth.

MOR.

MOR.

Evita bilinguem Hominem,
Qui est Proteus in Sermone.

Avoid a double-tongued Man,
Who is a Proteus in Discourse.

FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS momorderat
Pedem Tauri, fu-
giens in suum Antrum.
Taurus vibrat Cornua,
querit Hostem, videt nus-
quam. Mus irridet Eum;
inquit,

THE Mouse had bit
the Foot of the Bull, fly-
ing into his Hole.
The Bull brandishes his Horns,
seeks his Enemy, sees him no
where. The Mouse laughs at Him;
says

inquit, quia es robustus,
ac vastus, idcirco non con-
tempseris Quemvis; nunc
eximius Mus læsit Te, &
quidem gratis.

says He, because thou art robust,
and big, therefore you should not
have despised any One; now
a little Mouse has hurt Thee, and
indeed gratis.

MOR.

Nemo pendat Hostem
Floeci.

MOR.

Let no Man rate his Enemy
at a Lock of Wool.

F A B L E LXXVIII.

De Rustico &
HERCULE.

Of the COUNTRYMAN and
HERCULES.

CURRUS Rusti-
ci hæret in profundo
Luto. Mox supinus
implorat Deum Herculem;
Vox intonat è Cælo,
Ineptè, flagella tuos Equos,
& Ipse annitere Rotis,
atq; tum Hercules vocatus
aderit.

THE Waggon of a Country-
man sticks in a deep
Clay. By and by laying along
He implores the God Hercules;
a Voice thunders out of Heaven,
Fool, whip thy Horses,
and Thyself try at the Wheels,
and then Hercules being called
will be present.

MOR.

Otiosa Vota profunt Nil;
Quæ sanè Deus non audit.
Ipse juva Teipsum, tum
Deus juvabit Te.

MOR.

Idle Vows profit Nothing;
Which indeed God does not hear.
Thyself help Thyself, then
God will help Thee.

F A B L E LXXIX.

De Cicadâ & Formicâ.

Of the Grasshopper and the Pismire.

CUM Cicada cantet
per Æstatem, Formica
exercet suam Messem, tra-
hens

WHEN the Grasshopper sings
in the Summer, the Ant
exercises her Harvest, draw-
ing

*bens Grana in Antrum,
Que reponit in Hyemem.
Brumâ sæviente, famelica
Cicada venit ad Formicam,
& mendicat Viſtum. Formica
renuit, diſtans, Seſe labora-
viſſe, dum Illa cantabat.*

*ing the Grains into a Hole,
Which She lays up againſt Winter.
The Winter raging, the famiſhed
Grashopper comes to the Ant,
and begs Viſtuals. The Ant
refuſes, ſaying, that She had labour-
ed, whiſt She ſung.*

MOR.

*Qui eſt ſegnīs in Juventâ,
egebit in Senectâ ; & Qui
non parcit, mox mendicabit.*

MOR.

*Who is ſlothful in Youth,
ſhall want in Age ; and Who
doth not ſpare, by and by ſhall beg.*

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS *jocans* occurrit
*Leoni, quid Tu ex-
haustus Inediâ percurris
Syloas & Devia ? ſpecta
Me pinguem, & nitidum,
atque conſequor Hæc, non
Labore, ſed Otio. Tum
Leo inquit, Tu quidem
habeſ tuas Epulas, ſed
Stolide, habeſ etiam Vincula ;
Eſto Tu Servus, Qui poteſ
ſervire ; Ego quidem, ſum
liber, nec volo ſervire.*

ADOG *joking* meets
*a Lion, why doſt Thou ex-
hausted with Want run thro'
the Woods and By-places ? ſee
Me fat, and ſleek,
and I obtain theſe Things, not
by Labour, but by Idleneſs. Then
the Lion ſays, Thou indeed
haſt thy Dainties, but
Fool, Thou haſt alſo Chains ;
Be Thou a Slave, Who art able
to ſerve ; I indeed, am
free, nor am I willing to ſerve.*

MOR.

*Leo reſpondit pulchrè :
Etenim Libertas eſt potior
omnibus Rebus,*

MOR.

*The Lion answered beautifully :
For Liberty is better
than all Things.*

FABLE LXXXI.

De Piscibus.

Of the FISHES.

Fluvialis Piscis est correptus per Vim Fluminis in Mare, ubi efferens suam Nobilitatem, pendebat omne marinum Genus vili. Phoca non tulit Hoc, sed ait, Tunc fore Indicium Nobilitatis, si captus portetur ad Forum cum Phocâ; Se iri emptum à Nobilibus, autem Illum à Plebe.

A River Fish is borne down by the Force of the River into the Sea, where extolling his Nobility, He valued all the Sea Race at a low Rate. The Seal bore not This, but said, Then would be a Proof of Nobility, if taken He should be carried to Market with a Seal; that He should be bought by Nobles, but He by the common People.

MOR.

Multi sunt sic capti Libidine Gloria, ut Ipsi jactent Se. Sed Laus sui Oris non datur Homini Laudi, at excipitur cum Rifu Auditorum.

MOR.

Many are so taken with the Lust of Glory, that They boast Themselves. But the Praise of his own Mouth is not given to a Man for a Praise, but is received with the Laughter of the Hearers.

FABLE LXXXII.

De Pardo & Vulpeculâ.

Of the Leopard and the Fox.

Pardus, Cui est pictum Tergum, ceteris Feris, etiam Leonibus despectus ab Eo, intumescibat. Vulpecula accedit ad Hunc, suadet non superbire, dicens quidem, Illi esse speciosam Pellem, verò Sibi esse speciosam Mentem.

THE Leopard, Who has a painted Back, the other Beasts, even the Lions being despised by Him, was puffed up. The Fox comes to Him, persuades Him not to be proud, saying indeed, that He had a fine Skin, but He had a fine Mind.

MOR.

MOR.

Est Discrimen & Ordo
Bonorum : Bona
Corporis præstant Bonis
Fortune ; sed Bona Animi
sunt præferenda His.

MOR.

There is a Difference and Order
of good Things : The Goods
of the Body excel the Goods
of Fortune ; but the Goods of the Mind
are to be preferred to These.

F A B L E LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM Vulpes in Collo-
quio, Quod Illi erat
cum Fele, jactaret, Sibi
esse varias Technas, aded
ut haberet vel Peram
refertam Dolis : Autem
Felis respondit, Sibi esse
duntaxat unicum Artem, Cui
fideret, si esset
Quid Discriminis. Inter con-
fabulandum repente
Tumultus Canum accurren-
tium auditur : Ibi Felis
subilit in altissimam
Arborem ; interim Vulpes
cincta Canibus capitur.

WHEN the Fox in a Dis-
course, Which He had
with the Cat, boasted, that He
had various Shifts, so
that He had even a Budget
full of Tricks : But
the Cat answered, That She had
only one Art, to which
She trusted, if there was
any Thing of Danger. In the Dis-
course suddenly
the Noise of the Dogs run-
ning is heard : Then the Cat
leaps into a very high
Tree ; in the mean time the Fox
surrounded by the Dogs is taken.

MOR.

Fabula innuit, nonnun-
quam unicum Consilium,
modò sit verum, & efficax,
esse præstabilius quàm plures
Dolos, & frivola Consilia.

MOR.

The Fable intimates, that some-
times one Design,
so that it be true, and effectual,
is better than more
Tricks, and frivolous Designs.

F A B L E LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

Quidam Ægyptius Rex instituit aliquot Simias, ut perdiscerent Actionem saltandi. Nam, ut nullum Animal accedit propius ad Figuram Hominis, ita nec aliud imitatur humanos Actus aut melius, aut libentius. Itaque protinus edoctæ Artem saltandi, caperunt saltare, induta purpureis Vestimentis, ac personatæ; & Spectaculum jam placbat longo Tempore in mirum Modum; donec Quispiam ex Spectatoribus facetus abiecit Nuces in Medium, Quas habebat clanculum in Loculis. Ibi statim Simia, simul atque vidissent Nuces, oblita Choreæ, caperunt esse Id, Quod fuerant antea, ac repente ex Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter Se pro Nucibus, non sine maximo Rifu Spectatorum.

MOR.

Hæc Fabula admonet,
Ornamenta Fortunæ
non mutare Ingenium
Hominis.

A Certain Egyptian King appointed some Apes, that they should learn the Action of Dancing. For, as no Animal cometh nearer to the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing, They began to dance, clothed in purple Vestments, and masked; and the Sight now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he had privately in his Pockets. Then presently the Apes, as soon as They saw the Nuts, having forgot the Dance, began to be That, Which they had been before, and suddenly from Dancers returned into Apes; and their Masks and Clothes being torn, they fought among Themselves for the Nuts, not without the greatest Laughter of the Spectators.

MOR.

This Fable admonisheth,
that the Ornaments of Fortune
do not change the Disposition
of a Man.

F A B L E

FABLE LXXXV.

De ASINO & VIATORIBUS.

Of the ASS and the TRAVELLERS.

DUO Quidam, cum forte invenirent Asinum in Sylva, cœperunt contendere inter Se, Uter Eorum abduceret Eum Domum, uti suum; nam videbatur pariter objectus Utrique à Fortunâ. Interim, Illis altercantibus invicem, Asinus abduxit Se, ac Neuter potitus est Eo.

TWO certain Men, when by chance they found an Ass in a Wood, began to contend between Themselves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the mean time, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.

MOR.

Quidam excidunt à presentibus Commodis, Quibus nesciunt uti ob Inscitiam.

MOR.

Some fall from present Advantages, Which they know not how to use thro' Ignorance.

FABLE LXXXVI.

De CORVO & LUPIS.

Of the CROW and the WOLVES.

CORVUS comitatur Lupos per ardua Juga Montium; postulat Partem Prædæ Sibi, quia secutus esset, & non destituisset Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minus voraret Extâ Luporum, si occiderentur, quam Extâ cæterorum Animalium.

THE CROW accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then he is repulsed by the Wolves, because no less would he devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.

I

MOR.

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MOR.

Non *Quid* agamus est
semper inspicendum; sed
quo Animo simus, cum
agamus.

MOR.

Not *What* We may do is
always to be looked into; but
of *What* Mind We be, when
We do it.

F A B L E LXXXVII.

De MURE nato in
Cistâ.

Of the MOUSE born in the
Chest.

MUS natus in Cistâ
duxerat ferè omnem
Vitam ibi, passus Nucibus,
Quæ solebant seruari in
Eâ. Autem, dum ludens
circa Oras Cistæ
decidisset, & quæreret
Ascensum, reperit Epulas
lautissimè paratas, Quas
cum cœpisset gustare,
inquit, Quàm stolidus fui
hactenus, Qui credebam
esse Nihil in toto
Orbe melius meâ Cistulâ?
Ecce! quàm vescor suavi-
oribus Cibis hic!

A Mouse born in a Chest
had led almost all
his Life there, fed with Nuts,
Which were wont to be kept in
It. But, whilst playing
about the Edges of the Chest
He fell down, and tried at
getting up, He found Dainties
most sumptuously prepared, Which
when He had began to taste,
He said, How foolish have I been
hitherto, Who believed
there was nothing in the whole
World better than my Chest?
Behold! how I am fed with sweet-
er Meats here!

MOR.

Hæc Fabula indicat, Pa-
triam non diligendam ita,
ut non adeamus ea Loca,
ubi possimus esse beatio-
res.

MOR.

This Fable shows, that a Coun-
try is not to be beloved so,
that We may not go to those Places,
where We may be able to be more
happy.

F A B L E

F A B L E LXXXVIII.

*De RUSTICO impetrante, Of the COUNTRYMAN obtaining,
ut Triticum nasceretur that Wheat should grow
absque Aristis. without Beards.*

QUIDAM Rusticus impetraverat à Cerere, ut Triticum nasceretur absque Aristis, ne laderet Manus Metentium & Triturantium; Quod, cum inaruit, est depastum à minutis Avibus: Tum Rusticus inquit, Quam dignè patior! Qui Causâ parvæ commoditatis perdidit etiam maxima Emolumenta.

MOR.

Fabula indicat, parva Incommoda penlanda majori Utilitate.

A CERTAIN Countryman had obtained from Ceres, that Wheat should grow without Beards, that it might not hurt the Hands of the Reapers and Threshers; Which, when it grew ripe, was eat up by the small Birds: Then the Countryman said, How worthily I suffer! Who for the Sake of a small Commodity have lost even the greatest Advantages.

MOR.

The Fable shows, that small Disadvantages are to be weighed with a greater Profit.

F A B L E LXXXIX.

*De ACCIPITRE insequente Of the HAWK pursuing
COLUMBAM. the PIGEON.*

CUM Accipiter insequeretur Columbam præcipiti Volatu, ingressus quandam Villam est captus à Rustico, Quem obsecrabat blandè, ut dimitteret Se; nam, dixit, non lasi Te. Cui Rusticus respondit, nec Hæc læserat Te.

WHEN the Hawk pursued the Pigeon with a speedy Flight, having entered a certain Village He was taken by a Countryman, Whom He besought fairly, that He would dismiss Him; for, said He, I have not hurt Thee. To whom the Countryman answered, nor had She hurt Thee.

MOR.

MOR.

Fabula indicat, Eos
puniri meritò, Qui conan-
tur ladere innocentes.

MOR.

The Fable shows, that They
are punished deservedly, Who en-
deavour to hurt the Innocent.

F A B L E X C.

De RUSTICO transi-
turo Amnem.

Of the COUNTRYMAN about to
pass over a RIVER.

RUSTICUS transiturus
Torrentem, Qui fortè
excreverat Imbris,
quærebat Vadum, & cum
tentavisset eam Partem
Fluminis, Quæ videbatur
quietior, & placidior,
reperit Eam altiore, quàm
fuerat opinatus; rursus
adinvenit brevior, &
tutior Partem; ibi Flu-
vius decurrebat majori
Strepitu Aquarum: Tum
inquit Secum, Quàm
tutius possumus credere
nostram Vitam in clamorosis
Aquis, quàm in quietis &
silentibus.

A Countryman about to pass over
a Torrent, Which by Chance
had increased by the Showers,
sought a Shallow, and when
He had tried that Part
of the River, Which seemed
more quiet, and smooth,
he found It deeper, than
He had thought; again
He came to a shallower, and
safer Part; there the Ri-
ver ran down with a greater
Noise of Waters: Then
He said with Himself, How
more safely are we able to trust
Our Life in the clamorous
Waters, than in the quiet and
silent.

MOR.

Admonemur hac
Fabulâ, ut extimescamus
Homines verbosos, & mi-
naces, minùs quàm quietos.

MOR.

We are admonished by this
Fable, that We should fear
Men verbose, and threat-
ning, less than the quiet.

F A B L E XCI.

De COLUMBA & PICA. Of the PIGEON and the MAGPIE.

Columbâ interrogata à Picâ, Quid induceret Eam, ut nidificaret semper in eodem Loco, cum ejus Pulli semper surriperentur inde, respondit, Simplicitas.

MOR.

Hæc Fabula indicat, bonos Viros sæpe decipi facilè.

THE Pigeon being asked by the Pie, What could induce Her, that She built always in the same Place, when Her Young always were taken from thence, answered, Simplicity.

MOR.

This Fable shows, that good Men often are deceived easily.

F A B L E XCII.

De ASINO & VITULO. Of the Ass and the CALF.

Asinus & Vitulus, cum pascerentur in eodem Prato, præsentiebant hostilem Exercitum adventare Sonitu Campanæ. Tum Vitulus inquit, O Sodalis, fugiamus hinc, ne Hostes abducant Nos Captivos; Cui Asinus respondit, Fuge Tu, Quem Hostes consueverunt occidere, & esse: Nihil interest Asini, Cui ubique eadem Conditio ferendi Oneris est propofita.

MOR.

Hæc Fabula admonet Servos, ne formident mag-

THE Ass and the Calf, when they were fed in the same Pasture, perceived an Enemy's Army to approach by the Sound of a Bell. Then the Calf said, O Companion, let us fly hence, lest the Enemies lead away Us Captives; To whom the Ass answered, Fly Thou, Whom the Enemies have been used to slay, and to eat: It is no Interest of the Ass, to Whom every where the same Condition of bearing a Burden is offered.

MOR.

This Fable warns Servants, that they may not fear greatly

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magnoperè mutare Dominos, greatly to change their Lords,
modò futuri non sint provided that the future be not
deteriores prioribus, worse than the former.

F A B L E XCIII.

*De VULPE & MULIERI-
 BUS edentibus Gallinas.*

*Of the FOX and the Wo-
 MEN eating the Hens.*

Vulpes transiens juxta
 quandam Villam,
 conspexit catervam Mulierum
 comedentem alto Silentio
 plurimas Gallinas opiparè
 affatas: Ad Quas conversa
 inquit, Qui Clamores &
 Latratus Canum essent
 contra Me, si Ego facerem
 Quod Vos facitis? Cui
 quædam Anus respondens
 inquit, Nos comedimus Quæ
 sunt Nostra, verò Tu furaris
 aliena.

A FOX passing near
 a certain Village,
 saw a Heap of Women
 eating in deep Silence
 very many Hens daintily
 roasted: To Whom being turned
 He said, What Clamours and
 Barkings of Dogs would be
 against Me, if I did
 What You do? To whom
 a certain old Woman answering
 said, We eat What
 are Ours, but Thou stealest
 other Men's Things.

MOR.

MOR.

*Quod est meum non atti-
 net ad Te. Ne furare;
 esto contentus tuis Rebus.*

*What is mine does not be-
 long to Thee. Do not steal;
 be content with thine own Things.*

F A B L E XCIV.

*De pinguibus CAPONIBUS
 & macro.*

*Of the fat CAPONS
 and the lean one.*

Quidam Vir nutricave-
 rat complures Capones
 in eodem Ornithoboscio; Qui
 omnes sunt effecti pingues
 præter

A Certain Man had brought
 up very many Capons
 in the same Coop; Who
 all were made fat
 except

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præter Unum, Quem Fratres irridebant, ut macilentum. Dominus accepturus nobiles Hospites lauto & sumptuoso Convivio, imperat Coquo, ut interimat, & coquat ex His, Quos invenerit pinguiores. Pingues audientes Hoc afflictabant Sese, dicentes, O si Nos fuissetus macilenti !

except One, Which his Brethren laughed at, as lean. The Master about to receive noble Guests in a neat and sumptuous Banquet, commands the Cook, that He should kill and cook out of These, which He should find the fatter. The fat hearing This afflicted Themselves, saying, O if We had been lean !

MOR.

Hæc Fabula est conficta in Solamen Pauperum, quorum Vita est tutior, quam Vita Divitum.

MOR.

This Fable was invented for the Comfort of the Poor, whose Life is safer, than the Life of the Rich.

F A B L E XCV.

De CYGNO canente in Morte, reprehensio Ciconiâ.

Of the SWAN singing in Death, reprehended by the Stork.

CYgnus moriens interrogabatur à Ciconiâ, cur in Morte, Quam cetera Animalia adeò exhorrent, emitteret Sonos multò suaviores, quàm in omni Vitâ ; cum potius deberet esse mæstus. Cui Cygnus inquit, Quia non crucior amplius Curâ quærendi Cibi.

THE Swan dying was asked by the Stork, why in Death, Which other Animals so fear, He sent forth Sounds much sweeter, than in all his Life ; when rather He ought to be sad. To whom the Swan said, Because I shall not be tormented longer with the Care of seeking Meat.

MOR.

Hæc Fabula admonet, ne formidemus Mortem ; Quâ omnes Miseria præsentis Vitæ præciduntur.

MOR.

This Fable admonishes, that We do not fear Death ; by Which all the Miseries of the present Life are cut off.

F A B L E

F A B L E XCVI.

De TRABE & BOEUS
trahentibus Eam.

Of the BEAM and the OXEN
drawing It.

ULmea Trabs conquerebatur de Bôbus, dicens, O Ingrati, Ego alui Vos multo Tempore meis Frondibus; verò Vos trahitis Me vestram Nutricem per Saxa & Luta. Cui Boves; Nostra Suspiria & Gemitus & Stimulus, Quo pungimur, possunt docere Te, quòd inviti trahimus Te.

AN Elm Beam complain'd of the Oxen, saying, O ungrateful, I have fed You a long Time with my Leaves; but You draw Me your Nourisher thro' Stones and Dirt. To Whom the Oxen; Our Sighs and Groans and the Goad, with which We are pricked, are able to teach Thee, that unwilling We draw Thee.

MOR.

Hæc Fabula docet Nos, ne excandescamus in Eos, Qui lædunt Nos, non suâ Sponte.

MOR.

This Fable teaches Us, that we should not be hot against Them, Who hurt Us, not of their own Accord.

F A B L E XCVII.

De Anguillâ conqurente,
quòd infestaretur magis,
quàm Serpens.

Of the Eel complaining,
that He was infested more
than the Serpent.

Anguilla interrogabat Serpentem, cur, cum essent similes, atq; cognati, Homines tamen insequerentur Se potius quàm Illam: Cui Serpens inquit, quia rarò lædunt Me impunè.

THE Eel asked the Serpent, why, seeing that They were alike, and Kinsfolk, Men yet pursued Him rather than Her: To whom the Serpent said, because seldom do They hurt Me unpunished.

MOR.

MOR.
Hæc Fabula indicat, Eos
folere ladi minùs,
Qui ulciscuntur.

MOR.
This Fable shows, that They
are wont to be hurt less,
Who revenge.

F A B L E XCVIII.

De ASINO, SIMIA, &
TALPA.

Of the Ass, the Ape, and
the MOLE.

ASino conquerente, quòd
careret Cornibus; verò
Simia, quòd Cauda deesset
Sibi; Talpa inquit, Ta-
cete, cum videas Me esse
captum Oculis.

THE Ass complaining, that
He wanted Horns; but
the Ape, that a Tail was wanting
to Him; The Mole said, Hold your
Peace, when you see Me to be
deprived of Eyes.

MOR.
Hæc Fabula pertinet ad
Eos, Qui non sunt contenti
suâ Sorte; Qui,
si considerarent Infortunia
Aliorum, tolerarent sua
æquiore Animo.

MOR.
This Fable pertains to
Them, Who are not content
with their own Condition; Who,
if They considered the Misfortunes
of Others, would bear their own
with a more patient Mind.

F A B L E XCIX.

De NAUTIS implorantibus
Auxilium Sanctorum.

Of the MARINERS imploring
the Help of the Saints.

Quidam Nauta depre-
hensus in Mari subitâ
& atrâ Tempestate, ceteris
ejus Sociis implorantibus
Auxilium diversorum
Sanctorum, inquit, Nescitis
Quod petitis; Etenim,
antequam isti Sancti confe-
rant

A Certain Mariner overta-
ken at Sea with a sudden
and dark Tempest, the rest
of his Companions imploring
the Help of different
Saints, said, Ye know not
What ye ask; For,
before that those Saints can be-
take

K

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rant Se ad Deum pro nostrâ
Liberatione, *obru-*
mur hâc imminente Procellâ.
Confugite igitur ad Eum,
Qui Absque Adminiculo
Alterius poterit liberare
Nos à tantis Malis. Igi-
tur, Auxilio Omnipotentis
Dei invocato, *illico*
Procella cessavit.

take *Themselves* to God for our
Deliverance, *We shall be over-*
whelmed in this imminent Storm.
Fly therefore to Him,
Who without the Help
of Another shall be able to deliver
Us from so great Evils. There-
fore, the Help of Almighty
God being invoked, presently
the Storm ceased.

MOR.

Ne confugito ad imbe-
cilliores, ubi Auxilium
potentioris potest haberi.

MOR.

Do not fly to the weak-
er, where the Help
of a more powerful may be had.

F A B L E C.

De Piscibus defilientibus è
Sartagine in Prunas.

Of the Fishes leaping out of
the Frying-Pan into the Coals.

PIsces adhuc vivi coque-
bantur in Sartagine fer-
venti Oleo: Unus Quorum
inquit, Fratres, Fugiamus
hinc, ne pereamus.
Tum Omnes pariter exilien-
tes è Sartagine deciderunt
in ardentes Prunas. Igitur
affecti majore Dolo-
re dam-
nabant Consilium, Quod
ceperant, dicentes, Quan-
to atrociori Morte nunc
perimus!

Fishes yet alive were cook-
ed in a Frying-Pan with scald-
ing Oil: One of Which
said, O Brethren, Let us fly
hence, that we may not perish.
Then All in like Manner leap-
ing out of the Frying-Pan fell
upon the burning Coals. Therefore
affected with greater Pain They
condemned the Counsel, Which
They had taken, saying, By how
much a more cruel Death now
do We perish!

MOR.

Hæc Fabula admonet Nos,
ut vitemus præsentia Peri-
cula ita, ne incidamus in
graviora.

MOR.

This Fable admonishes Us,
that We avoid the present Dan-
gers so, that we do not fall into
more grievous.

F A B L E

FABLE CI.

*De Quadrupedibus incun-
tibus Societatem cum
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-
ing into an Alliance with
the Fishes against the Birds.*

QUadrupedes, cum
Bellum esset indictum
Sibi ab Avibus, incunt
Fœdus cum Piscibus,
ut tuerentur Se eo-
rum Auxilio à Furore
Avium. Autem, cum ex-
pectarent optata Auxilia,
Pisces negant, Se posse
accedere ad Se per Terram.

THe Four-footed Beasts, when
War was proclaimed against
Them by the Birds, enter into
a League with the Fishes,
that they would defend Them with
their Help from the Fury
of the Birds. But, when They ex-
pected the desired Succours,
the Fishes deny, that They are able
to come to them by Land.

MOR.

Hæc Fabula admonet Nos,
ne faciamus Eos So-
cios Nobis, Qui, cum sit
Opus, non possunt adesse
Nobis.

MOR.

This Fable advises Us,
that We do not make Them Com-
panions to Us, Who, when there is
Need, are not able to be present
to Us.

FABLE CII.

*De VIRO, Qui accessit ad
Cardinalem nuper creatum
Gratiâ gratulandi.*

*Of a MAN, Who went to
a Cardinal lately created for
the Sake of congratulating Him.*

QUIDam Vir admodum
facetis, audiens suum
Amicum adsumptum ad Dig-
nitatem Cardinalatûs,
accessit ad Eum Gratiâ gra-
tulandi: Qui tumidus
Honore, dissimulans
agnoscere veterem Amicum,
interrogabat, Quisnam esset.
Cui

A Certain Man very
facetious, hearing that his
Friend was preferred to the Dig-
nity of the Cardinalship,
went to Him for the Sake of con-
gratulating Him: Who puffed up
with the Honour, dissimbling
to know his old Friend,
asked, Who He was.
To

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Cui ille inquit, ut erat promptus ad Jocos, Misertesco Tui & Ceterorum, Qui perveniunt ad Honores hujus Modi; etenim, quamprimum estis affecuti Dignitates hujus Modi, ita amittitis Visum, Auditumq; & ceteros Sensus, ut non amplius dignoscatis pristinos Amicos.

MOR.

Hæc Fabula notat Eos, Qui sublatis in altum despiciant veteres Amicitias.

To Whom He said, as He was ready at Jests, I pity Thee and Others, Who arrive to Honours of this Kind; for, as soon as Ye have obtained Dignities of this Kind, so do you lose Sight, and Hearing, and the other Senses, that no longer do ye distinguish old Friends.

MOR.

This Fable denotes Those, Who raised up on high despise ancient Friendships.

F A B L E CIII.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

Pica interrogabat Aquilam, ut acciperet Se inter suos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Lingue ad peragenda Mandata. Cui Aquila respondit, facerem Hoc, nisi vererer, ne efferes cuncta tuâ Loquacitate. Quæ fiant intra meam Tegulam.

MOR.

Hæc Fabula monet, linguaces & garrulos Homines non habendos Domi.

THE Magpie asked the Eagle, that She would receive Her among her Familiars and Domesticks; seeing that She deserved That, both by Beauty of Body, and Volubility of Tongue to dispatch Commands. To whom the Eagle answered, I should do This, unless I feared, lest Thou shouldst bear abroad all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

This Fable advises, that talkative and prating Men are not to be had at Home.

F A B L E

F A B L E C I V.

De Turdo ineunte Amicitiam cum Hirundine.

Of the Thrush entering into Friendship with the Swallow.

TUrdus *gloriabatur,*
Se *contraxisse*
Amicitiam cum Hirundine;
Cui Mater inquit, Fili,
es Stultus, si credas,
Te posse convivere cum
Eâ, cum Uterq; Vestrum
soleat appetere diversa Loca;
etenim Tu delectaris
frigidis Locis, Illa tepidis.

THE Thrush *boasted,*
that He *had contracted*
a Friendship with the Swallow;
To whom the Mother said, Son,
Thou art a Fool, if Thou believe
that Thou art able to live with
Her, seeing that Each of you
is wont to desire different Places;
for Thou art delighted
with cold Places, She with warm.

MOR.

Monemur hâc Fabulâ,
ne faciamus Eos Amicos
Nobis, Quorum Vita dis-
sentit à nostrâ.

MOR.

We are advised by this Fable,
that We do not make Them Friends
to Us, Whose Life dis-
fereth from ours.

F A B L E C V.

De quodam Divite & Servo.

Of a certain Rich Man and his Servant.

ERat quidam Dives
habens Servum tardi
Ingenii, Quem solebat
nuncupare Regem Stultorum:
Ille sepe irritatus his
Verbis statuit referre par
Hero; etenim semel con-
versus in Herum inquit,
Utinam essem Rex
Stultorum; etenim nullum
Imperium in toto Orbe
Terrarum esset latius
meo;

THere was a certain rich Man
having a Servant of a slow
Wit, Whom He used
to call the King of Fools:
He often irritated at these
Words resolved to return the like
to his Master; for once turn-
ed upon his Master he said,
I wish I was the King
of Fools; for no
Empire in the whole Globe
of Lands would be wider
than

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meo ; & Tu quoque sub-
esses meo Imperio.

than mine ; and Thou also wouldst
be under my Empire.

MOR.

Fabula indicat, Stultum
sape loqui opportunè.

MOR.

The Fable shows, that a Fool
often speaks pertinently.

F A B L E C V I.

De Urbanis CANIBUS in-
sequentibus Villaticum.

Of the City Dogs pursu-
ing the Village One.

COmplures urbani Canes
insequebantur quendam
villaticum præcipiti Cursu ;
Quos Ille diu fugit ;
nec ausus est repugnare :
At ubi conversus ad Eos
insequentes substitit, & Ipse
quoque cepit ostendere
Dentes, Omnes pariter
substititerunt, nec Aliquis
Urbanorum audebat appro-
pquare Illi. Tunc Impe-
rator Exercitus, Qui fortè
aderat ibi, conversus ad suos
Milites, inquit, Commilito-
nes, Hoc Spectaculum ad-
monet Nos, ne fugiamus,
cùm videamus præsentiora
Pericula imminere Nobis
fugientibus, quàm repug-
nantibus.

MANY City Dogs
pursued a certain
Village one with a hasty Course ;
Whom He a long while fled from ;
nor dared to resist :
But when turned to Them
pursuing He stopped, and He
also began to show
his Teeth, They All equally
stopped, nor any One
of the City ones dared to ap-
proach Him. Then the General
of an Army, Who by Chance
was there, turned to his
Soldiers, said, Fellow-Sol-
diers, This Sight ad-
monishes Us, that we do not fly,
when We see more present
Dangers to threaten Us
flying, than resist-
ing.

F A B L E

F A B L E CVII.

De TESTUDINE &
RANIS.Of the TORTOISE and
the FROGS.

TESTUDO *conspicata* Ranas, *Quæ* pascebantur in eodem Stagno, adeò leves, agilesque, ut facile *prosilirent* quolibet, & saltarent *longissimè*, accusabat Naturam, quòd *procreasset* Se tardum Animal, & *impeditum* maximo Onere, ut *neque* posset *movere* Se facile, & *assiduè* premeretur *magnâ* Mole. At, ubi vidit Ranas fieri *Escam* Anguillarum, & *obnoxias* vel *levissimo* Ictui, *aliquantulum* recreata dicebat, *Quantò est melius ferre* Onus, *Quo sum* munita ad omnes *Ictus*, quàm *subire* tot *Discrimina* Mortis?

MOR.

Hæc *Fabula* indicat, *ne* feramus *agrè* *Dona* Nature, *Quæ sæpe* sunt *majori* Commodo *Nobis*, quàm *Nos* valeamus *intel-*
ligere.

THE Tortoise having seen the Frogs, Which were fed in the same Pool, so light, and nimble, that easily They leaped any where, and jumped very far, accused Nature, that She had made Her a slow Animal, and hindered with the greatest Burden, that neither was She able to move Herself easily, and daily was pressed with a great Weight. But, when She saw the Frogs become the Food of the Eels, and obnoxious even to the lightest Blow, a little comforted she said, By how much is it better to bear a Burden, by Which I am fortified to all Blows, than to undergo so many Dangers of Death?

MOR.

This *Fable* shows, that we should not bear discontentedly the Gifts of Nature, Which often are a greater Advantage to Us, than We may be able to under-
stand.

F A B L E C V I I I.

*De GLIRIBUS volentibus
eruere Quercum.*

*Of the DORMICE willing
to over-turn the Oak.*

G Lires *deslinaverant*
eruere *Quercum*, glan-
diferam *Arborem*, Denti-
bus; *quò* habe-
rent *Cibum* paratiorem, ne
cogerentur toties
ascendere & descendere
Gratià Victus. *Sed*
Quidam ex His, *Qui* longè
anteibat cæteros *Ætate*, &
Experientià Rerum, ab-
sterruit Eos, *dicens*, Si nunc
interficimus *nostram* Nu-
tricem, *Quis* præbebit *Ali-*
menta Nobis, ac *Nostris*
Annis futuris?

T H E Dormice *had designed*
to over-turn *the Oak*, an
Acorn-bearing *Tree*, with their
Teeth; *that* they
might have *Food* readier, *that*
They might not be forced so often
to ascend and descend
for the Sake of Food. *But*
One of These, *Who* by far
excelled the rest in *Age*, and
Experience of Things, deter-
red Them, *saying*, If now
We destroy Our Nou-
risher, *Who* will afford Nou-
rishments to Us, and Ours
for future Years?

MOR.

Hæc Fabula monet, pru-
dentem Virum debere intueri
non modò præsentia, verùm
longè prospicere futura.

MOR.

This Fable advises, that a pru-
dent Man ought to look into
not only present Things, but
as far off to foresee the future.

F A B L E C I X.

De CANE & HERO.

Of the DOG and the MASTER.

Q Uidam *habens* Canem,
quo diligeretur
Illo magis, *semper* pascibat
Eum suis *Manibus*, &
solvebat ligatum; *autem* ju-
bebat *ligari* & *verberari*
à Servo, ut *Beneficia*
viderentur

A Certain Man *having* a Dog,
that He should be beloved
by Him more, *always* fed
Him with his own *Hands*, and
loosed Him bound; but or-
dered Him to be bound and beat
by a *Servant*, that the *Benefit*
should

viderentur esse collata in
 Illum à Se, autem Male-
 facta à Servo. Antem
 Canis ferens agrè, Se
 assidue ligari, & verberari,
 aufugit; & cum increpa-
 retur à Domino, ut ingra-
 tus, & immemor tantorum
 Beneficiorum, Qui fugisset
 à Se, à Quo fuisset
 semper dilectus, & pastus,
 autem nunquam ligatus, &
 verberatus, respondit, Puto
 Id Factum à Te, Quod
 Servus facit tuo Jussu.

should seem to be conferred upon
 Him by Himself, but the ill
 Turns by the Servant. But
 the Dog bearing unkindly, that He
 daily was bound, and beat,
 fled away; and, when He was
 blamed by the Master, as un-
 grateful, and unmindful of so great
 Benefits, Who had fled
 from Him, by Whom He had been
 always beloved, and fed,
 but never bound, and
 beaten, He answered, I think
 That done by Thee, Which
 a Servant doth by thy Command.

MOR.

Fabula indicat, Eos
 habendos Malefactores,
 Qui fuere Causa Maleficio-
 rum.

MOR.

The Fable shows, that Those
 are to be accounted Evil Doers,
 Who have been the Cause of evil
 Deeds.

F A B L E CX.

De AVIBUS timentibus
 Scarabæos.

Of the BIRDS fearing
 the Beetles.

Magnus Timor inces-
 ferat Aves, ne
 Scarabæi occiderent Eas
 Balistâ, à Quibus andive-
 rant magnam Vim Pila-
 rum fuisse fabricatam in
 Sterquilinio summo Labore.
 Tum Passer inquit, Noli-
 te expavescere; etenim
 quomodo potuerunt jacere
 Pilas volantes per Aëra in
 Nos, cum vix trahant
 Eas per Terram magno
 Molimine?

A Great Fear had seiz-
 ed the Birds, lest
 the Beetles should kill Them
 with a Cross-Bow, by Whom They
 had heard a great Power of Bul-
 lets had been forged on
 a Dunghill with very great Labour.
 Then the Sparrow said, Be not wil-
 ling to fear; for
 how shall they be able to cast
 Bullets flying thro' the Air upon
 Us, when scarce they can draw
 Them on the Ground with great
 Labour?

L

MOR.

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MOR.

Hæc Fabula admonet Nos, ne extimescamus Opes Hostium, Quibus videmus Ingenium deesse.

MOR.

This Fable admonishes Us, that We fear not the Riches of Enemies, to Whom We see that Wit is wanting.

F A B L E CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS idus ab Ape est percitus tantâ Irâ, ut discerperet tota Alvearia Unguibus, in Quibus Apes mellificaverant. Tunc universa Apes, cum viderent suas Domos dirui, Cibaria auferri, Filios necari, subito Impetu invadentes Ursum, penè necavêre Aculeis; Qui vix elapsus ex Manibus Eorum, dicebat Secum, Quantò erat melius tolerare Aculeum unius Apis, quàm concitare tot Hostes in Me meâ Iracundiâ?

A BEAR being stung by a Bee was stirred with so great Anger, that He tore all the Hives with his Paws, in Which the Bees had made Honey. Then all the Bees, when they saw their Houses overturned, their Maintenances taken away, their Young killed, with a sudden Onset attacking the Bear, almost killed Him with their Stings; Who scarce having slipt out of the Hands of Them, said with Himself, By how much was it better to bear the Sting of one Bee, than to raise up so many Enemies against Me by my Anger?

MOR.

Hæc Fabula indicat esse longè melius sustinere Injuriam Unius, quàm, dum volumus punire Unum, comparare multos Inimicos.

MOR.

This Fable shows it to be far better to sustain the Injury of One, than, whilst We are willing to punish One, to get many Enemies.

F A B L E

F A B L E CXII.

De MILITE & duobus
EQUIS.

Of the SOLDIER and the two
HORSES.

Miles habens optimum
Equum, emit Alium
nequicquam parem Illi Bo-
nitate, Quem nutrebat
multo diligentius, quam
priorem. Tum Posterior ait
sic priori, Cur
Dominus curat Me impen-
sius, quam Te; cum
sim comparandus Tibi
neque Pulchritudine, neque
Robore, neque Velocitate?
Cui Ille inquit, Hæc est
Natura Hominum, ut sint
semper benigniores in novos
Hospites.

A Soldier having a very good
Horse, bought Another
not at all equal to Him in Good-
ness, Whom He nourished
much more diligently, than
the former. Then the Latter said
thus to the former, Why
does my Master mind Me more di-
ligently, than Thee; seeing that
I am to be compared to Thee
neither in Beauty, nor
Strength, nor Swiftness?
To Whom He said, This is
the Nature of Men, that they are
always more kind to new
Guests.

MOR.

Hæc Fabula indicat
Amentiam Hominum, Qui
solent anteporre nova
veteribus, etiam si sint
deteriora.

MOR.

This Fable shows
the Madnes of Men, Who
are wont to prefer new Things
to old, altho' they are
worse.

F A B L E CXIII.

De Aucupe & Fringillâ.

Of the Fowler and the Chaffinch.

AUCEPS tetenderat
Retia Volucris, &
effuderat largam Escam
Illis in Arcâ; tamen
non capiebat Aves pascen-
tes; quia videbantur paucæ
Sibi;

THE Fowler had stretched out
his Nets to the Birds, and
had poured out much Food
to Them in a void Place; yet
He did not take the Birds feed-
ing; because they seemed Few
to Him;

Sibi ; Quibus pastis, ac avolantibus, Alia adveniunt pastum ; Quas quoq; neglexit capere propter Paucitatem. Hoc Ordine servato per totum Diem, ac Aliis advenientibus, Aliis abeuntibus, Illo semper expectante majorem Prædam, tandem capit advesperascere : Tunc Auceps, Spe amissâ capiendi multas, cum jam esset Tempus quiescendi, attrahens sua Retia, cepit tantum unam Fringillam, quæ infelix Avis remanserat in Areâ.

to Him ; Which being fed, and flying away, Others come to feed ; Which also He neglected to take for their Fewness. This Order being kept thro' the whole Day, and Others coming, Others going away, He always expecting a greater Prey, at length it began to grow Evening : Then the Fowler, the Hope being lost of taking many, when now it was Time of resting, drawing up his Nets, took only one Chaffinch, which unhappy Bird had remained in the void Place.

MOR.

Hæc Fabula indicat, Eos sæpe vix posse capere pauca, Qui volunt comprehendere omnia.

MOR.

This Fable shows, That they often scarce are able to take a few Things, Who are willing to take all Things.

F A B L E CXIV.

De SUE & CANE.

Of the SWINE and the DOG.

SUS irridebat odori-sequum Canem, Qui adulabatur Domino Murmure & Caudâ, à Quo fuerat instructus ad aucupatorem Artem multis Verberibus & Vellicationibus Aurium : Cui Canis inquit, Insane, nescis Quæ sum consecutus ex illis Verberibus ; etenim per Ea vescor suavissimâ Carne

THE Swine laughed at the Scent-following Dog, Who flattered the Master with a Murmur and his Tail, by Whom He had been instructed for the fowling Art with many Stripes and Plucks of the Ears : To whom the Dog said, Mad Wretch, That knowest not What I have obtained from those Stripes ; for by Those I am fed with the most sweet Flesh

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Carne *Perdium* & Flesh of Partridges and
Coturnicum. Quails.

MOR.

Hæc Fabula admonet Nos,
ne feramus ini-
quo Animo Verbera Præ-
ceptorum, Quæ consue-
verunt esse Causa multorum
bonorum.

MOR.

This Fable admonishes Us,
that We should not bear with an
impatient Mind the Stripes of Ma-
sters, Which have
used to be the Cause of many
good Things.

F A B L E CXV.

De TRABE increpante Pi- Of the BEAM blaming the Slow-
gritiam Bœum. nels of the Oxen.

TRabs, Quæ vehaba-
tur Curru, increpabat
Boves, ut lentulos, dicens,
Pigri, currite, nam portatis
leve Onus: Cui
Boves responderunt, Irri-
des Nos? Ignoras,
quæ Pœna manet Te.
Nos deponemus hoc Onus
cito: autem tum Tu cog-
ris sustinere, quoad rum-
paris. Trabs indoluit,
nec ausa est amplius la-
cessere Boves Conviciis.

MOR.

Hæc Fabula monet
Quemlibet, ne insultet
Calamitatibus Aliorum,
cùm Ipse possit subijci
majoribus.

THE Beam, which was car-
ried in a Waggon, blamed
the Oxen, as slow, saying,
Ye slow Wretches, run, for ye carry
a light Burden; To whom
the Oxen answered, Dost Thou
laugh at Us? Thou knowest not,
what Punishment waits Thee.
We shall lay down this Burden
quickly: but then Thou shalt be
forced to bear, until thou mayest
be broken. The Beam grieved,
nor dared longer to pro-
voke the Oxen with Revilings.

MOR.

This Fable adviseth
any One, that He insult not
the Calamities of Others,
when He Himself may be subject
to greater.

F A B L E

F A B L E CXVI.

De CARDUELE &
PUERO.Of the LINNET and
the Boy.

CARDUELIS interrogata à
PUERO, à QUO fuerat
habita suis Deliciis,
& nutrita suavibus Cibis,
cur egressa Cavea
nollet regredi, inquit,
Ut possim pascere meo
Arbitratu, non tuo.

THE Linnet being asked by
the Boy, by Whom She had
been held in his Delights,
and nourished with sweet Meats,
why having gone out of the Cage
She was unwilling to return, said,
That I may be able to feed at my
Pleasure, not at thine.

MOR.

MOR.

Hæc Fabula indicat, Li-
bertatem Vitæ anteponendam
cunctis Deliciis.

This Fable shows, that Li-
berty of Life is to be preferred
before all Delights.

F A B L E CXVII.

De Scurrâ & Episcopo.

Of the Jester and the Bishop.

SCURRA accedens ad quen-
dam Episcopum, divitem
quidem, sed avarum, Ca-
lendis Januarii, petebat au-
reum Numisma Nomine
Strenæ : Antistes
dixit, Hominem insanire,
Qui crederet, tantam Pecu-
niam dari Sibi in
Strenam. Tum Scurra
cepit efflagitare argenteum
Nummum ; sed, cum Ille
diceret, Hoc videri nimium
Sibi, orabat, ut trade-
ret Sibi æreum Quadran-
tem : Sed cum non posset

ex-

A Jester coming to a cer-
tain Bishop, rich
indeed, but covetous, on the Ca-
lends of January, asked a Gol-
den Piece of Money in the Name
of a New-Year's Gift : The Prelate
said, that the Man was mad,
Who believed, that so much Mo-
ney would be given Him for
a New-Year's Gift. Then the Jester
began to ask some Silver
Money ; but, when He
said, that This seemed too much
to Him, He entreated, that He
would give Him a brass Far-
thing : But when he was not able

to

extorquere Hunc ab Episcopo, inquit, reverende *Pater*, imperti *Me* tuâ *Benedictione* pro *Strenâ* : Tunc *Episcopus* inquit, *Fili*, flecte tua *Genua*, ut *benedicam* Tibi. At *Scurra* inquit, *Ego* nolo tuam tam vilem *Benedictionem* ; etenim si *valeret* æreum *Nummum*, profectò *nunquam* concederes *Eam* *Mihi*.

MOR.

Hæc *Fabula* est confecta contra eos *Episcopos* & *Sacerdotes*, Qui *æstimant* *Opes* & *Divitias* pluris quàm *Sacra*, & *Mysteria* *Ecclesiæ*.

to wring This from the Bishop, he said, reverend Father, reward Me with your Blessing for a New-Year's Gift : Then the Bishop said, Son, bend thy Knees, that I may bless Thee. But the Jester said, I will not have thy so cheap Blessing ; for if it availed a brass Farthing, truly never wouldst Thou grant It to Me.

MOR.

This Fable is made against those Bishops and Priests, Who esteem Wealth and Riches more than the sacred Rites, and Mysteries of the Church.

F A B L E CXVIII.

De Upupâ *honoratâ* indigne.

Of the Puet *honoured* unworthily.

FErè omnes Aves invitata ad Nuptias Aquilæ ferebant indigne, Upupam præferri ceteris, quia esset insignis Coronâ, & ornata versicoloribus Pennis ; cùm semper esset solita volitare inter Stercora & Sordes.

MOR.

Hæc *Fabula* arguit Stultitiam Eorum, Qui in honorandis Hominibus potius sole-

Almost all the Birds being invited to the Wedding of the Eagle bore it unworthily, that the Puet was preferred to the rest, because she was fine with a Crown, and adorned with various coloured Feathers ; when always She was wont to nestle among the Mud and Filth.

MOR.

This Fable reproves the Folly of Them, Who in honouring Men rather are

foleant *observare* Nitorem are wont to mind the Splendour
Vestium, & Præstantiam of Cloaths, and Excellency
Formæ, quàm Virtutes of Beauty, than Virtues
 & Mores. and Morals.

F A B L E CXIX.

De SACERDOTE &
 PYRIS.

Of the PRIEST and
 the PEARS.

Quidam gulosus Sacerdōs proficiscens extra Patriam ad Nuptias, ad Quas fuerat invitatus, reperit Acervum Pyrorum in Itinere, Quorum attigit ne Unum quidem; quin potius habens Ea Ludibrio, consperfit Urinā; etenim indignabatur, Cibos hujusmodi offerri in Itinere, Qui accesserat ad lautas Epulas. Sed cū offendisset in Itinere quendam Torrentem ita auctum Imbris, ut non posset transire Eum sine Periculo Vitæ, constituit redire Domum: Autem revertens jejunos fuit oppressus tantā Fame, ut nisi comedisset illa Pyra, Quæ consperferat Urinā, cū non inveniret Aliud, fuisset extinctus Fame.

MOR.

Hæc Fabula admonet,
 Nihil esse contemnendum,
 cū Nihil sit tam vile &
 ab-

A Certain greedy Priest going out of his Country to a Wedding, to Which He had been invited, found a Heap of Pears in the Road, of Which He touched not One indeed; but rather having Them in Derision, He sprinkled them with Urine; for He resented, that Meats of this Kind should be offered in the Journey, Who was going to sumptuous Dainties. But when He had found in the Way a certain Brook so increased with the Showers, that He was not able to pass over It without Danger of Life, He resolved to return Home: But returning fasting He was oppressed with so great Hunger, that unless He had eat those Pears, Which He had sprinkled with Urine, when He could not find any Thing else, He had been dead with Hunger.

MOR.

This Fable advises,
 that Nothing is to be despised,
 seeing that Nothing is so vile and
 ab-

abjectum, *Quod non possit aliquando esse Usui.* abject, *Which may not sometime be of Use.*

F A B L E CXX.

De Porco & Equo.

Of the Hog and the Horse.

PORCUS *conspiciens Equum Bellatoris, Qui cataphraetus prodibat ad Pugnam, inquit, Stulte, Quò properas? etenim fortasse morieris in Pugna. Cui Equus respondit, Cultellus adimet Vitam Tibi, impinguato inter Lutum & Sordes, cum gesseris Nihil dignum Laude; verò Gloria comitabitur meam Mortem.*

MOR.

Hæc Fabula innuit, esse honestius occumbere, Rebus gestis præclare, quàm protrahere Vitam actam turpiter.

THE Hog *beholding the Horse of a Warriour, Who armed went to Battle, said, Fool, Whither dost Thou hasten? for perhaps Thou wilt die in the Fight. To whom the Horse answered, A Knife will take Life from Thee, fattened amongst Mud and Filth, when Thou shalt have done Nothing worthy of Praise; but Glory shall accompany my Death.*

MOR.

This Fable hints, that it is more honest to die, Things being carried famously, than to protract a Life spent basely.

F A B L E CXXI.

De Coriario emente Pellem Ursi nondum capti à Venatore.

Of the Tanner buying the Skin of a Bear not yet taken by the Huntsman.

CORIARIUS *accedens ad Venatorem emit Pellem Ursi ab Eo, & protulit Pecuniam pro Eâ. Ille dixit, Sibi*

THE Tanner *coming to the Hunter bought the Skin of a Bear of Him, and proffered Money for It. He said, that*

M

Sibi non esse Pellem Urſi in Præſentiâ ; cæterum poſtridie profeſſurum venatum, &, Urſo interfecto, pollicetur, Se daturum Pellem Illius Ei. Coriarius profeſſus in Sylvam, aſcendit altiſſimam Arborem, ut inde proſpiceret Certamen Urſi & Venatoris. Venator intrepidus profeſſus ad Antrum, ubi Urſus latebat, Canibus immiſſis, compulſit Illum exire, Qui, Ictu Venatoris evitato, proſtravit Eum Humi. Tunc Venator ſciens, hanc Feram non ſævire in Cadavera, ſuo Anhelitu retento, ſimulabat Se mortuum. Urſus olfaciens, cùm deprehenderet Illum, nec ſpirantem Naſo, nec Ore, abſceſſit. Coriarius, cùm perſpiceret Feram abeſſe, ac adeſſe Nihil ampliùs Periculi, deducens Se ex Arbore, & accedens ad Venatorem, Qui audebat nondum ſurgere, monebat Illum, ut ſurgeret : deinde interrogavit, Quid Urſus eſſet locutus Ei ad Aurem. Cui Venator inquit, Monuit Me, ne vellem deinceps vendere Pellem Urſi, niſi priùs ceperim Eum.

that He had not the Skin of a Bear at preſent ; but the Day after He ſhould go to hunt, and, the Bear being killed, He promiſes, that He would give the Skin of it to Him. The Tanner having gone into the Wood, aſcends a very high Tree, that thence He might behold the Engagement of the Bear and the Hunter. The Hunter unaffrighted having gone to the Cave, where the Bear lay hid, the Dogs being ſent in, forced Him to go out, Who, the Blow of the Hunter being avoided, beat Him on the Ground. Then the Hunter knowing, that this Beaſt did not rage on Carcaſſes, his Breath being held, feigned Himſelf dead. The Bear ſmelling, when he held Him, neither breathing at the Noſe, nor Mouth, went away. The Tanner, when He perceived the Beaſt to be gone, and that there was Nothing more of Danger, letting down Himſelf out of the Tree, and coming to the Hunter, Who dared not yet to ariſe, adviſed Him, that He ſhould ariſe : then He aſked, What the Bear had ſpoke to him in his Ear. To whom the Hunter ſaid, He warned Me, that I ſhould not be willing hereafter to ſell the Skin of a Bear, unleſs I firſt ſhall have taken Him.

MOR.

Hæc *Fabula* indicat, in-
certa non habent
da pro certis.

MOR.

This *Fable* shows, that uncer-
tain Things are not to be account-
ed for certain.

F A B L E CXXII.

De Eremitâ & Milite.

Of the Hermit and the Soldier.

QUIDAM Eremita, Vir
sanctissima Vitæ,
hortabatur Militem, ut se-
culari Militiâ relicta, Quam
Pauci exercent absque Of-
fensâ Dei, & Discrimine
Vitæ, tandem traderet
Se Quietæ Corporis, &
consuleret Salutem Animæ.
Cui Miles inquit, Pater,
faciam quod mones; nam
est verum, quod hoc Tempore
Milites neque audent exigere
Stipendia, licet sint exigua,
neque prædari.

A Certain Hermit, a Man
of most holy Life,
advised a Soldier, that se-
cular Warfare being left, Which
Few exercise without Of-
fence of God, and Hazard
of Life, at length, he would give
Himself to Quiet of Body, and
would consult for Safety of Soul.
To Whom the Soldier said, Father,
I will do what You advise; for
it is true, that at this Time
Soldiers neither dare to ask
Pay, altho' it be small,
nor to plunder.

MOR.

Hæc *Fabula* indicat,
Multos renunciare Vitiis,
quia Illi non possunt ex-
ercere Illa amplius.

MOR.

This *Fable* shows,
that Many renounce Vices,
because They are not able to ex-
ercise Them longer.

F A B L E CXXIII.

De Viro & Uxore bigamis.

Of the Man and Wife twice married.

Quidam Vir, suâ Uxore defunctâ, Quam valde dilexerat, duxit Alteram, & Ipsam Viduam; Qua assidue objiciebat Ei Virtutes & fortia Facinora prioris Mariti: Cui, ut referret Par, Ipse quoque referebat probatissimos Mores, & insignem Pudicitiam defunctæ Uxoris. Autem quodam Die, irata suo Viro, dedit Partem Caponis, Quem coxerat in Cœnam Utrisque; Pauperi petenti Eleemosynam, dicens, Do Hoc Tibi pro Animâ mei prioris Viri; Quod Maritus audiens, Paupere accersito ab Eo, dedit reliquum Caponis Ei, dicens, Et Ego quoque do Hoc Tibi pro Animâ mea defunctæ Uxoris. Sic Illi, dum Alter cupit nocere Alteri, tandem non habuerunt Quod cœnarent.

MOR.

Hæc Fabula monet, non esse pugnandum contra Eos Qui possunt vindicare Se optimè.

A Certain Man, his Wife being dead, Whom He very much had loved, married Another, and Her a Widow; Who daily objected to Him the Virtues and valiant Deeds of her former Husband: To Whom, that He might return the Like, He also related the most approved Morals, and remarkable Modesty of his dead Wife. But on a certain Day, being angry with her Husband, She gave Part of a Capon, Which she had cooked for the Supper of Each, to a poor Man asking an Alms, saying, I give This to Thee for the Soul of my former Husband; Which the Husband hearing, the poor Man being called by Him, gave the rest of the Capon to Him, saying, And I also give This to Thee for the Soul of my departed Wife. Thus They, whilst One desires to hurt the other, at length had not What They might sup on.

MOR.

This Fable advises, that it is not to be fought against Those Who are able to revenge Themselves very well.

F A B L E

F A B L E CXXIV.

*De LEONE & MURE.**Of the LION and the MOUSE.*

LEO, *captus* Laqueo in
Sylvâ, *cùm* videret
Se ita irretitum, *ut*
non *posset* explicare
Se inde, rogavit Murem,
ut, Laqueo *abroso*
ab *Eo*, liberaret *Eum*,
promittens, Se non futurum
immemorem tanti Beneficii;
Quod *cùm* Mus *fecisset*
promptè, rogavit Leonem,
ut traderet *Filiam*
Sibi in Uxorem: Leo
non abnuit, *ut* faceret
Rem gratam suo Benefactori.
Autem nova nuptia veniens
ad Virum, *cùm* non
videret *Eum*, Casu *pressit*
Illum suo Pede, & contri-
vit.

THE LION, *taken* in a Snare in
the Wood, *when* He saw
Himself so entangled, that
He was not able to extricate
Himself thence, asked the Mouse,
that, the Snare being gnawed
by Him, He would free Him,
promising, that He would not be
unmindful of so great a Benefit;
Which *when* the Mouse had done
readily, He asked the Lion,
that He would give his Daughter
to Him to Wife: The Lion
refused not, that He might do
a Thing grateful to his Benefactor.
But the new married Lady coming
to the Husband, *when* She did not
see Him, by Chance pressed
Him with Her Foot, and trod
him to Pieces.

MOR. *IN*

MOR.

Hæc Fabula indicat, Ma-
trimonia & cætera Confor-
tia improbanda, Quæ
contrahuntur ab Imparibus.

This Fable shows, that Mar-
riages and other Fellow-
ships are to be condemned, Which
are contracted by Unequals.

F A B L E CXXV.

*De ULMO & SILERE.**Of the ELM and the OSIER.*

ULmus, *nata* in Ripâ
Fluminis, *irridebat*
Siler *proximum* Sibi,
ut debile & infirmum,
quod

THE Elm, *born* on the Bank
of a River, laughed at
the Osier next to Him,
as weak and infirm,
because

quod flecteretur ad omnem
vel levissimum Impetum
Undarum; autem extolle-
bat suam Firmitatem &
Robur magnificis Verbis;
quod inconcussa pertulerat
assiduos Impetus Amnis
multos Annos. Autem
Ulmus tandem perfracta
maximâ Violentiâ Unda-
rum, trahebatur ab
Aquis: Cui Siler
ridens, inquit, Vicina, Cur
deseris Me? Ubi nunc
est tua Fortitudo?

MOR.

Fabula indicat Eos esse
sapientiores, Qui cedunt
potentioribus, quam Qui
volentes resistere superan-
tur turpiter.

because it would be bent at every
even the lightest Force
of the Waters; but She extol-
led her own Steadiness and
Strength with magnificent Words;
because unshook she had bore
the daily Attacks of the River
many Years. But
the Elm at last being broken
by the very great Violence of the
Waters, was drawn along by
the Waters: To which the Osier
laughing, said, Neighbour, Why
dost thou forsake Me? Where now
is thy Fortitude?

MOR.

The Fable sheweth Those to be
more wise, Who yield
to the more powerful, than They Who
willing to resist are over-
come basely.

FABLE CXXVI.

De Cerâ appetente
Duritiem.

Of the Wax desiring
Hardness.

CERa ingemiscebat, Se esse
mollem, & procreatam
penetrabilem cuicunque le-
vissimo Iâui. Autem videns
Lateres factos ex Luto,
molliores multò, Se perve-
nisse in tantam Duritiem
Calore Ignis, ut per-
durarent multa Scœula, jecit
Se in Ignem, ut consequeretur eandem Duritiem; sed
statim liquefacta in Igne
est consumpta.

THE Wax grieved, that It was
soft, and made
penetrable to every the lightest
Blow. But seeing
the Bricks made of Clay,
softer by much, that they
came to so great Hardness
by the Heat of the Fire, that They
lasted many Ages, It cast
itself into the Fire, that it might
obtain the same Hardness; but
presently being melted in the Fire
it was consumed.

MOR.

MOR.

Hæc Fabula admonet,
ne appetamus, Quod
est denegatum Nobis à Na-
tura.

MOR.

This Fable advises,
that we desire not, What
is denied Us by Na-
ture.

F A B L E CXXVII.

De Agricola affectante
Militiam,
& Mercaturam.

Of the Husbandman affecting
Warfare,
and Merchandise.

QUIDAM Agricola ferebat
agrè, Se assidue volvere
Terram, nec pervenire ad
magnas Divitias suis per-
petuis Laboribus; cum vi-
deret nonnullos Milites, Qui
ita auxerant Rem
Bello, ut incederent bene
induti, & nutriti lautis
Epulis agerent beatam
Vitam. Igitur suis Ovibus
venditis cum Capris ac
Bobus, emit Equos &
Arma, & profectus est in
Militiam; Ubi, cum esset
pugnatum malè à suo Im-
peratore, non solum perdidit
Quæ habebat, sed etiam
recepit multa Vulnera.
Quare, Militiâ dam-
natâ, statuit exercere
Mercaturam, ut in Quâ
existimabat esse majus
Lucrum, & minorem
Laborem. Igitur Prediis
venditis, cum implevisset
Navim Mercibus, caperat
navigare; sed, cum esset
in

A Certain Husbandman bore it
ill, that He daily stirred up
the Earth, nor arrived to
great Riches by his per-
petual Labours; when He
saw some Soldiers, Who
so had increased an Estate
in the War, that They went well
clothed, and fed with sumptuous
Dainties led a happy
Life. Therefore his Sheep
being sold with the Goats and
Oxen, He bought Horses and
Arms, and went into
the War; Where, when it was
fought unsuccessfully by his Ge-
neral, He not only lost
What Things He had, but also
received many Wounds.
Wherefore, War being con-
demned, He resolved to exercise
Merchandise, as in what
He thought there was greater
Gain, and less
Labour. Therefore his Farms
being sold, when He had filled
a Ship with Wares, He had begun
to sail; but, when He was
in

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in *Alto*, magnâ *Tempestate*
coortâ, *Navis* submersa est,
& Ipse cum cæteris, *Qui*
erant in *Eâ*, *Omnes* periêre
ad *Unum*.

in the *Deep*, a great *Tempest*
having arose, the *Ship* was sunk,
and He with the rest, *Who*
were in It, *All* perished
to *One*.

MOR.

Hæc Fabula admonet,
Quemlibet debere esse con-
tentum suâ *Sorte*, cum
Miseria sit parata ubique.

MOR.

This *Fable* advises,
that every *One* ought to be con-
tent with his own *Lot*, when
Misery is ready every where.

F A B L E CXXVIII.

De ASINO & SCURRA.

Of the ASS and the JESTER.

ASINUS ferens indignè,
quendam *Scurram*
honorari & amiciri pulchris
Vestibus, quia edebat magnos
Sonos Ventris, accessit ad
Magistratus, petens ne vel-
lent honorare *Se* minùs,
quàm *Scurram*; Et cum
Magistratus admirantes
interrogarent, cur duceret *Se*
ita dignum *Honore*, inquit,
Quia emitto majores *Crepit-*
us Ventris, quàm *Scurra*, &
eos absque *Fetore*.

THE AS bearing it unkindly,
that a certain *Jester*
was honoured and clothed in fair
Garments, because He made great
Sounds of *Belly*, went to
the *Magistrates*, desiring that they
would not honour Him less,
than the *Jester*; And when
the *Magistrates* admiring
asked, why He thought Himself
so worthy of *Honour*, He said,
Because I send out greater *Noi-*
ses of *Belly*, than the *Jester*, and
those without *Stink*.

MOR.

Hæc Fabula arguit *Eos*,
Qui profundunt suas *Pecu-*
nias in levissimis *Rebus*.

MOR.

This *Fable* reproves *Those*,
Who lay out their *Mo-*
nies in the lightest *Things*.

F A B L E

F A B L E CXXIX.

*De Amne laceffente fuum
Fontem Conviciis.*

*Of the River provoking his
Spring with Reproaches.*

QUIDAM Amnis laceffebat fuum Fontem Conviciis, ut inertem; quòd flaret immobilis, nec haberet ullos Pifces, autem commendabat Se plurimùm, quòd crearet optimos Pifces, & ferperet per Valles blando Marmure. Fons indignatus in Amnem, velut ingratum, repressit Undas. Tunc Amnis, privatus & Piscibus & dulci Sono, evanuit.

A Certain River provoked his Spring with Reproaches, as sluggish, because He stood immoveable, nor had any Fish, but commended Himself very much, because he bred the best Fishes, and crept thro' the Vallies with a pleasant Murmur. The Spring angry at the River, as ungrateful, kept back the Waters. Then the River, deprived both of the Fishes and the sweet Sound, vanished away.

MOR.

Hæc Fabula notat Eos, Qui arrogant bona, Quæ agunt, Sibi, & non attribuunt Deo, à Quo, ceu à largo Fonte, nostra Bona procedunt.

MOR.

This Fable marketh Those, Who arrogate the good Things, Which They do, to Themselves, and do not attribute Them to God, from Whom, as from a large Fountain, our good Things proceed.

F A B L E CXXX.

*De maligno Viro &
Damone.*

*Of the wicked Man and
the Devil.*

QUIDAM malignus Vir, cum perpetravisset plurima Scelera, & sæpius captus, & conclusus Carcere, teneretur arctissime per-

A Certain wicked Man, when He had committed many Wickednesses, and often being taken, and shut in Prison, was detained very closely with

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pervigili Custodiâ, implo-
rabat Auxilium Demonis,
Qui sæpenumero affuit Illi,
& liberavit Eum à multis
Periculis. Tandem Damon
apparuit Ei iterum depre-
henso, & imploranti solitum
Auxilium, habens magnam
Fascem Calceorum pertuso-
rum super Humeros, dicens,
Amice, non possum esse
Auxilio Tibi amplius;
etenim peragravi tot
Loca pro liberando Te,
ut contriverim omnes hos
Calceos, & etiam nulla Pe-
cunia superest Mibi, Quâ
valeam comparare alios;
quare peribis.

MOR.

Hæc Fabula admonet,
ne existimemus nostra
Peccata fore semper impu-
nita.

with a watchful Guard, im-
plored the Help of the Devil,
Who oftentimes was with Him,
and freed Him out of many
Dangers. At length the Devil
appeared to Him again ta-
ken, and imploring the usual
Help, having a great
Bundle of Shoes worn
out upon his Shoulders, saying,
Friend, I am not able to be
a Help to Thee longer;
for I have travelled thro' so many
Places for freeing Thee,
that I have worn out all these
Shoes, and moreover no Mo-
ney remains to Me, with Which
I may be able to get others;
wherefore thou shalt perish.

MOR.

This Fable advises,
that we should not think our
Sins will be always unpunish-
ed.

F A B L E CXXXI.

De Avibus volentibus
eligere plures Reges.

Of the Birds being willing
to choose more Kings.

AVes consultabant de
eligendis pluribus
Regibus, cum Aquila sola
non posset regere tantos
Greges Volucrum, & se-
cissent satis Voto, nisi
desistissent à Consilio
Monitu Cornicis, Quæ,
cum Causa interrogabatur,
cur

THE Birds consulted about
choosing more
Kings, seeing that the Eagle alone
was not able to rule so great
Flocks of Birds, and They had
done enough to their Wish, unless
They had desisted from the Counsel
by the Advice of the Crow, Who,
when the Cause was asked,
why

cur non duceret plures
Reges eligendos, inquit,
quia multi Sacci implentur
difficilius, quàm unus.

why She did not think more
Kings were to be chosen, said,
because many Bags are filled
more difficultly, than one.

MOR.

Hæc Fabula docet esse
longè melius gubernari ab
Uno, quàm à multis Prin-
cipibus.

MOR.

This Fable teaches it to be
by far better to be governed by
One, than by many Prin-
ces.

F A B L E CXXXII.

De Muliere, Quæ dicebat,
Se velle mori pro
suo Viro.

Of the Woman, Who said,
that She was willing to die for
her Husband.

QUædam Matrona, ad-
modum pudica &
amantissima Viri, ferebat
ægrè, Maritum detine-
ri adversâ Valetudine: la-
mentabatur, ingemiscebat,
& ut testaretur suum
Amorem in Virum, rogabat
Mortem, ut, si esset erep-
tura Maritum Sibi,
potius vellet occidere Se,
quàm Illum. Inter hæc
Verba, cernit Mortem veni-
entem horribili Aspectu,
Timore Cujus preter-
rita, & jam penitens sui
Voti, inquit, Ego non sum,
Quem petis; jacet in
Lectò, Quem venisti
occisura.

A Certain Matron, ve-
ry chaste and
most loving of her Husband, bore it
ill, that the Husband was kept
down by bad Health: She la-
mented, She grieved,
and, that She might testify Her
Love to her Husband, She asked
Death, that, if He was about to
snatch her Husband from Her,
He rather would kill Her,
than Him. Among these
Words, She beholds Death com-
ing with a horrible Aspect,
with the Fear of Whom being af-
frighted, and now repenting of Her
Vow, She said, I am not He,
Whom Thou seekest; He lies in
the Bed, Whom thou comest
about to kill.

MOR.

MOR.

Hæc *Fabula* indicat, *Neminem* esse adeò amantem *Amici*, Qui non malit esse bene Sibi, quàm *Alteri*.

MOR.

This *Fable* shows, that no One is so loving of a Friend, Who had not rather it was well to Him, than Another.

FABLE CXXXIII.

De Adolescente canente in Funere Matris.

Of the young Man singing at the Funeral of his Mother.

Quidam *Vir* prosequeretur *defunctam* *Uxorem*, Quæ efferebatur ad *Sepulchrum* *Lachrymis* & *Fletibus*; verò ejus *Filius* canebat, Qui, cum increparetur à *Patre*, ut amens, Qui cantaret in *Funere Matris*, cum deberet esse *mæstus*, & flere unà *Secum*, inquit, *Mi Pater*, si conduxilli *Sacerdotes*, ut canerent, cur irasceris *Mihi* concinenti gratis? Cui *Pater* inquit, *Tuum Officium*, & *Sacerdotum* non est idem.

A Certain *Man* followed his dead *Wife*, Who was borne to the *Grave* with *Tears* and *Weepings*; but his *Son* sung, Who, when he was blamed by the *Father*, as mad, Who could sing at the *Burial of a Mother*, when he ought to be sad, and to weep together with Him, said, *My Father*, if You have hired *Priests*, that they might sing, why are you angry with Me singing gratis? To whom the *Father* said, Thy *Office*, and that of the *Priests* is not the same.

MOR.

Hæc *Fabula* indicat, *Omnia* non esse decora *Omnibus*.

MOR.

This *Fable* shows, that all Things are not decent for All Men.

F A B L E CXXXIV.

De zelotypo Viro, Qui dederat Uxorem custodiendam.

Of the jealous Man, Who had given his Wife to be guarded.

ZElotypus Vir dederat Uxorem, Quam compererat vivere parum pudicè, cuidam Amico, Cui fideret plurimum, custodiendam, pollicitus ingentem Pecuniam, si observaret Eam ita diligenter, ut nullo Modo violaret conjugalem Copulam. At Ille, ubi expertus esset hanc Custodiam nimis difficilem aliquot Dies, & comperisset suum Ingenium vinci Vitiis Mulieris, accedens ad Maritum, dixit, Se nolle gerere hanc tam duram Provinciam amplius; quandoquidem ne Argus quidem, Qui fuit totus oculatus, posset custodire impudicam Mulierem: Adidit præterea, si sit necesse, Se malle deferre Saccum plenum Pulicibus in Pratum quotidie integro Anno, & Sacco soluto, pascere Eos inter Herbas, & Vespere reducere omnes Domum, quam servare impudicam Mulierem uno Die.

A Jealous Man had given his Wife, Whom He had found to live but a little chastely, to a certain Friend, to Whom He could trust very much, to be guarded, having promised much Money, if He could observe Her so diligently, that by no Method She might violate the conjugal Tie. But He, when He had experienced this Charge too difficult some Days, and had found his Wit to be overcome by the Cunning of the Woman, going to the Husband, said, that He was unwilling to bear this so hard a Province longer; seeing that not Argus indeed, Who was all eyed, could be able to keep an unchaste Woman: He added moreover, if it was necessary, that He had rather carry down a Sack full of Fleas into a Meadow daily for a whole Year, and, the Sack being loosed, to feed Them among the Grass, and in the Evening to bring them back all Home, than to keep an unchaste Woman one Day.

MOR.

Hæc Fabula indicat, nullos Custodes esse ita diligentes, Qui

MOR.

This Fable shows, that no Guards are so diligent, Who

96 SELECT FABLES OF ÆSOP.

Qui valeant custodire Who can be able to keep
impudicas Mulieres. unchaste Women.

F A B L E CXXXV.

De Viro recusante Cly-
sters.

Of the Man refusing Cly-
sters.

QUIDAM Vir, Germanus
Natione, admodum dives,
ægrotabat; ad curandum
Quem plures Medici
acceſſerunt, (etenim Muscæ
convolant catervatim ad
Mel) Unus Quorum dicebat
inter Cætera, eſſe
Opus Clysteribus, ſi vel-
let convaleſcere; Quod
cùm Vir audiret, inſuetus
Medicine huiusmodi, per-
citus Furore, jubet
Medicos ejici
Domo, dicens, Eos
eſſe infamos, Qui, cùm
Caput doleret, vellent
mederi Podicem.

A Certain Man, a German
by Nation, very rich,
was ſick; to cure
Whom many Phyſicians
came, (for the Flies
fly in Heaps to
the Honey) One of Whom ſaid,
among other Things, that there was
Need of Clysters, if He was
willing to grow well; Which
when the Man heard, unuſed
to a Medicine of this Kind, mo-
ved with Anger, He commands
the Phyſicians to be caſt out
of the Houſe, ſaying, that They
were mad, Who, when
the Head grieved, were willing
to cure the Breech.

MOR.

MOR.

Hæc Fabula indicat,
Omnia, quamvis ſalutaria,
videri & aſpera & obſu-
tura inſuetis & inexper-
tis.

This Fable ſhows,
that all Things, altho' healthful,
ſeem both rough and hurt-
ful to the unaccuſtomed and in-
experient.

F A B L E

F A B L E CXXXVI.

*De Asino egrotante, &
Lupis visitantibus Eum.*

*Of the Ass being sick, and
the Wolves visiting Him.*

A Sinus egrotabat, &
Fama exiverat, Eum
moriturum citò; Igitur,
cùm Lupi venissent ad
visendum Eum, & peterent
à Filio, quomodo ejus Pater
valeret, Ille respondit per
Rimulam Ostii, melius,
quàm velletis.

THE Ass was sick, and
Fame had gone out, that He
would die quickly; Therefore,
when the Wolves had come to
see Him, and asked
of the Son, how his Father
did, He answered thro'
the Chink of the Door, better,
than Ye would have Him.

MOR.

MOR.

Hæc Fabula indicat,
quòd Multi fingunt ferre
Mortem Aliorum cum
Molestiâ, Quos tamen cupi-
unt interire celeriter.

This Fable shows,
that Many feign to bear
the Death of Others with
Trouble, Whom yet They de-
sire to perish quickly.

F A B L E CXXXVII.

*De Nuce, Asino, &
Muliere.*

*Of the Nut-tree, the Ass, and
the Woman.*

QUædam Mulier inter-
rogabat Nucem, nascentem
Viam secus, Quæ im-
petebatur Saxis à Populo
prætereunte, quare esset
ita amens, ut quò cade-
retur pluribus & majoribus
Verberibus, eò procrearet
plures & præstantiores
Fruitus? Cui inquit,
Ecce immemor Proverbii
dicen-

A Certain Woman ask-
ed a Nut-tree, grow-
ing by the Way-Side, Which was bea-
ten with Stones by the People
passing by, why It was
so mad, that by how much It was
beaten with more and greater
Stripes, by so much it yielded
more and better
Fruits? To whom it said,
Art thou unmindful of the Proverb
say-

98 SELECT FABLES OF ÆSOP:

*dicentis ita, Nux, Afinos,
& Mulier, sunt ligati
simili Lege. Hæc tria
faciunt Nil rectè, si Verbera
cessant.*

*saying thus, A Nut-tree, an Ass,
and a Woman, are bound
by a like Law. These three
do Nothing rightly, if Blows
cease.*

MOR.

MOR.

*Hæc Fabula indicat,
Homines sæpe solere con-
fodere Se propriis
Jaculis.*

*This Fable shows,
that Men often are wont to
wound Themselves with their own
Darts.*

F A B L E CXXXVIII.

*De Afino, non inveniēte
Finem Laborum.*

*Of the Ass, not finding
an End of his Labours.*

A Sinos angebatur pluri-
mum hyberno tempore,
quod afficeretur nimio
Frigore, & haberet durum
Victum Palarum; quare
optabat vernam Temperiem,
& teneras Herbas. Sed
cum Ver advenisset, &
cogèretur à Domino,
Qui erat Figulus, deferre
Argillam in Aream, &
Lignum ad Fornacem, &
inde Lateres & Tegulas ad
diversa Loca; pertæsus
Veris, in Quo tolerabat
tot Labores, sperabat
Æstatem, ut Dominus
impeditus Messē
pateretur Enm quiescere; Sed
tunc quoque, cum compelleretur
ferre Messes in
Aream, & inde Triticum
Domum, nec esset Locus
Qui-

THE Ass was grieved very
much in winter Time,
that He was affected with too much
Cold, and had hard
Meat of Chaff; wherefore
He desired the Spring Season,
and the tender Grass. But
when Spring came, and
He was compelled by the Master,
Who was a Potter, to carry
Clay into the Yard, and
Wood to the Furnace, and
thence Bricks and Tiles to
diverse Places; tired
of the Spring, in Which He bore
so many Labours, He hoped for
Summer, that the Master
being hindered by the Harvest
would suffer Him to rest; But
then also, when He was com-
pelled to bear the Corn into
the Barn, and thence the Wheat
Home, nor was there Space
for

Quieti Sibi ; saltem sperabat
Autumnū fore Finem
Laborum : Sed, cū ne
tunc quoque cerneret Finem
Malorum, cū quotidie
Vinum, Pōma, & Lignum
essent portanda, rursus
efflagitabat Nivem &
Glaciem Hyemis, ut tunc
saltem aliqua Requies con-
cederetur Sibi à tantis
Laboribus.

for Rest for Him ; at least He hoped
that Autumn would be the End
of his Labours : But, when not
then also He perceived an End
of Evils, seeing that daily
Wine, Apples, and Wood
were to be carried, again
He longed for the Snow and
Ice of Winter, that then
at least some Rest might be
granted to Him from so great
Labours.

MOR.

Hæc Fabula indicat,
esse nulla Tempora præsen-
tis Vitæ, Quæ non sunt sub-
jecta perpetuis Laboribus.

MOR.

This Fable shows,
that there are no Times of the pre-
sent Life, Which are not sub-
ject to perpetual Labours.

F A B L E CXXXIX.

De Mure, Qui volebat
contrahere Amicitiam cum
Fele.

Of the Mouse, Who was willing
to contract a Friendship with
the Cat.

COMplures Mures, com-
morantes in Cavo
Parietis, contemplantur
Felem, Quæ incumbabat in
Tabulato, Capite
demisso, & tristi Vultu.
Tunc Unus ex Iis inquit, Hoc
Animal videtur admodum
benignum, & mite ;
etenim præfert quandam
Sanctimoniam ipso Vultu ;
volo alloqui Ipsam,
&nectere indissolubilem
Amicitiam cum Eâ ; Quæ
cū dixisset, & accessis-
set

MANY Mice, dwell-
ing in the Hollow
of a Wall, espied
a Cat, Who lay on
the boarded Floor, with her Head
hung down, and a sad Countenance.
Then One of them said, This
Animal seems very
kind and mild ;
for She shows a certain
Sanctity in Her very Countenance ;
I am willing to speak to Her,
and to knit an indissoluble
Friendship with Her ; Which Things
when He had said, and had ap-
proached

O

100 SELECT FABLES OF ÆSOP.

*set propius, erat captus,
& dilaceratus à Fele.
Tunc Cæteri, videntes Hoc,
aiabant Secum, profecto
non est credendum temerè
Vulvi.*

*proached nearer, He was taken,
and torn to Pieces by the Cat.
Then the Rest, seeing This,
said with Themselves, truly
It is not to be trusted rashly
to the Countenants.*

MOR.

*Hæc Fabula innuit,
Homines non esse judicandos
è Vultu, sed ex Operibus;
cùm atroces Lupi sæpe
delitescant sub ovina Pelle.*

MOR.

*This Fable hints,
that Men are not to be judged
by the Countenance, but by Works;
seeing that fierce Wolves often
lie hid under a Sheep's Skin.*

F A B L E CXL.

*De Asino, Qui serviebat
ingrato Hero.*

*Of the Ass, Who served
an ungrateful Master.*

A Sinus, Qui serviverat
ingrato Hero multos
Annos inoffenso Pede,
semel, ut fit, dum esset
pressus gravi Sarcinâ, &
incederet salebrosâ Viâ,
recidebat sub Onere. Tum
implacabilis Dominus com-
pellebat Eum surgere multis
Verberibus, naneupans
ignavum & pigrum Animal.
At miser Asinus dicebat
Secum, inter hæc Verbera,
Infelix Ego, Qui sortitus sum
tam ingratum Herum! Nam
quamvis serviverim Ei multo
Tempore sine Offensâ, tamen
non compensat hoc unum
Delictum meis tot pristinis
Beneficiis.

THE Ass, Who had served
an ungrateful Master many
Years with an inoffensive Foot,
once, as it happens, whilst He was
pressed with a heavy Load, and
went in an uneven Way,
fell under his Burden. Then
the implacable Master com-
pelled Him to rise with many
Blows, calling Him
an idle and dull Animal.
But the miserable Ass said
with Himself, among these Stripes,
Unhappy I, Who have got
so ungrateful a Master! For
altho' I have served Him a long
Time without Offence, yet
He does not weigh this one
Fault with my so many former
Benefits.

MOR.

SELECT FABLES OF ÆSOP. 101

MOR.

Hæc Fabula conficta est in Eos, Qui immemores Beneficiorum collatorum Sibi, prosequuntur etiam minimam Offensam sui Benefactoris in Se atroci Pœnâ.

MOR.

This Fable was feigned against Those, Who unmindful of Benefits conferred on Themselves, prosecute even the least Offence of their Benefactor on Him with a cruel Punishment.

F A B L E C X L I.

De Lupo, suadente Histrici, ut deponeret sua Tela.

Of the Wolf, persuading the Porcupine, that She would lay down her Darts.

LUPUS esuriens intenderat Animum in Histricem, Quam tamen non audebat invadere, quia erat munita undique Sagittis. Autem Astutiâ excogitatâ perdendi Eam, cepit suadere Illi, ne portaret tantum Onus Telorum Tergo Tempore Pacis, quandoquidem Sagittarii non portarent Aliquid, nisi cùm Tempus Prælii instaret: Cui Histrix inquit, Est credendum semper esse Tempus præliandi adversus Lupum.

THE Wolf hungering had bent his Mind upon the Porcupine, Which nevertheless He dared not to attack, because She was fortified every where with Darts. But a cunning being thought on of destroying Her, He began to persuade Her, that She would not carry so great a Burden of Darts on her Back in a Time of Peace, seeing that the Archers did not carry any Thing, unless when the Time of Battle approached: To whom the Porcupine said, It is to be believed always to be a Time of fighting against a Wolf.

MOR.

Hæc Fabula innuit, sapientem Virum oportere semper esse munitum adversus Fraudes Inimicorum, & Hostium.

MOR.

This Fable hints, that a wise Man ought always to be fortified against Deceits of Enemies, and Foers.

F A B L E

F A B L E CXLII.

De MURE liberante
MILVUM.

Of the MOUSE freeing
the KITE.

MUS, *conspicatus*
Milvum *implicatum*
Laqueo *Aucupis*, misertus est
Avis, quamvis *Inimicæ* Sibi;
Vinculisque abrosis
Dentibus, fecit *Viam*
Sibi *evolandæ*. Milvus,
immemor tanti *Beneficii*,
ubi *vidit* Se *solutum*,
corripuens *Murem* suspican-
tem Nil tale, *laceravit*
Unguibus, & Rostro.

THE Mouse, *having espied*
the Kite *entangled*
in the Snare of the Fowler, pitied
the Bird, altho' an Enemy to Her;
and the Bands being gnawed
with her Teeth, She made a Way
for Her of flying out. The Kite,
unmindful of so great Benefit,
when He saw Himself loosed,
seizing the Mouse suspect-
ing no such Thing, tore Her
with her Claws, and Bill.

MOR.

Hæc Fabula indicat,
malignos Viros solere repen-
dere Gratias hujus Modi
suis Benefactoribus.

MOR.

This Fable shows,
that wicked Men are wont to re-
pay Thanks of this Kind
to their Benefactors.

F A B L E CXLIII.

De Cochleâ petente à Jove,
ut posset ferre
suam Domum Secum.

Of the Snail desiring of Jupiter,
that She might be able to bear
Her House with Her.

CUM Jupiter, ab Ex-
ordio Mundi,
elargiretur singulis Anima-
libus Munera, Quæ peti-
issent, Cochlea petiit
ab Eo, ut posset
circumferre suam Domum.
Interrogata à Jove, quare
exposceret tale Munus ab
Eo,

WHEN Jupiter, from the Be-
ginning of the World,
bestowed on all Ani-
mals the Gifts, Which They
had desired, the Snail desired
of Him, that She might be able
to bear about her House.
Being asked by Jupiter, why
She demanded such a Gift from
Him,

Eo, *Quod* futurum erat grave, & molestum illi, inquit, malo ferre tam grave Onus perpetuò, quàm non posse vitare malum Vicinum, cùm Mibi libuerit.

Him, *Which* would be heavy, and troublesome to Her, She said, I had rather bear so heavy a Burden perpetually, than not to be able to avoid a bad Neighbour, when I list.

MOR.

Hæc Fabula indicat, Vicinitatem Malorum fugiendam omni Incommodo.

MOR.

This Fable shows, that the Neighbourhood of bad Men is to be avoided with every Disadvantage.

F A B L E CXLIV.

De Herinaceo ejiciente Viperam Hospitem.

Of the Hedge-Hog casting out the Viper her Host.

HErinaceus, præsentiens Hyemem adventare, rogavit Viperam, ut concederet Locum Sibi in sua Cavernâ adversus Vim Frigoris; Quod cùm Illa fecisset, Herinaceus, pervolvens Se huc atque illuc, pungebat Viperam Acumine Spinarum, & torquebat vehementer; Illa videns Se malè tractatam quando suscepit Herinaceum Hospitio, orabat Eum blandis Verbis, ut exiret, cùm Locus esset nimis angustus duobus. Cui Herinaceus inquit, Exeat, Qui nequit manere hic; quare Vipera sentiens non esse Locum Sibi

THE Hedge-Hog, perceiving the Winter to approach, asked the Viper, that She would grant a Place to Him in her Cavern against the Extremity of the Cold; Which when She had done, the Hedge-Hog, rolling Himself hither and thither, pricked the Viper with the Sharpness of his Darts, and tormented Her vehemently; She seeing Herself ill treated when She took the Hedge-Hog Guest-wife, entreated Him with fair Words, that He would go out, seeing that the Place was too narrow for both. To whom the Hedge-Hog said, Let Him go out, Who cannot abide here; wherefore the Viper perceiving, there was not a Place for

Sibi ibi, cessit illinc for Her there, departed thence
ex Hospitio. out of her Lodging.

MOR.

MOR.

Hæc Fabula indicat, Eor
non esse admittendos in Con-
sortium, Qui possunt ejicere
Nos.

This Fable shows, that They
are not to be admitted into Fel-
lowship, Who are able to cast out
Us.

FABLE CXLV.

De quodam Agricola &
Poëtâ.

Of a certain Husbandman and
a Poet.

Quidam Agricola acce-
dens ad Poëtâ, cujus
Agros colebat, cum offen-
disset Eum solum inter Libros,
interrogabat Eum, quo
Pactio posset vivere ita solus?
Cui Ille inquit, Tantum
cœpi esse solus, postquam
advenisti huc.

A Certain Husbandman com-
ing to a Poet, whose
Fields He ploughed, when He had
found Him alone among his Books,
asked Him, by what
Means He was able to live so alone?
To whom He said, I only
began to be alone, since
You came hither.

MOR.

MOR.

Hæc Fabula indicat,
eruditos Viros, Qui conti-
nuò stipantur Turbâ
doctissimorum Virorum,
tunc esse solos, cum fuerint
inter illiteratos Homines.

This Fable shows,
that learned Men, Who conti-
nually are thronged with a Crowd
of the most learned Men,
then are alone, when they are
amongst illiterate Fellows.

F A B L E CXLVI.

*De Lupo, induto Pelle
Ovis, Qui devorabat
Gregem.*

*Of the Wolf, clothed with the Skin
of the Sheep, Who devoured
the Flock.*

L Upus, indutus Pelle
Ovis, immiscuit Se
Gregi Ovium, &
quotidie occidebat Aliquam
ex Eis: Quod cum Pa-
stor animadvertisset, suspen-
dit Illum in altissima
Arbore. Autem cæteris
Pastoribus interrogantibus,
cur suspendisset Ovem,
aiebat, Quidem Pellis est
Ovis, ut videtis; autem
Opera erant Lupi.

A Wolf, clothed with the Skin
of a Sheep, mixed Himself
with a Flock of Sheep, and
daily slew some One
of Them: Which when the Shep-
herd had observed, He hang-
ed Him on a very high
Tree. But the other
Shepherds asking,
why He had hung the Sheep,
He said, Indeed the Skin is
a Sheep's, as you see; but
the Works were a Wolf's.

MOR.

MOR.

Hæc Fabula indicat,
Homines non esse judican-
dos ex Habitu, sed ex
Operibus; quoniam Multi
faciunt Lupina Opera sub
Vestimentis Ovium.

This Fable shows,
that Men are not to be judg-
ed by Habit, but by
Works; because Many
do Wolves' Works under
the Clothings of Sheep.

F A B L E CXLVII.

*De CANE occidente Oves
sui Domini.*

*Of the DOG killing the SHEEP
of his Master.*

Quidam Pastor dederat
suas Oves Cani custo-
diendas, pascens Illum
optimis Cibis. At Ille sæpe
occidebat aliquam Ovem;
Quod cum Pastor animad-
vertisset,

A Certain Shepherd had given
his Sheep to his Dog to be
kept, feeding Him
with the best Meats. But He often
killed some one Sheep;
Which when the Shepherd had ob-
served,

vertisset, *capiens* Canem, volebat occidere Eum. Cui Canis inquit, *Quare cupis perdere* Me? Sum unus ex tuis domesticis; potius interfice Lupum, Qui continuo infidiatur tuo Ovili. Imò, inquit Pastor, Puto Te magis dignum Morte, quàm Lupum: Etenim Ille profitetur Se meum Hostem palam; verò Tu, sub Specie Amicitiae, quotidie imminuis meum Gregem.

MOR.

Hæc Fabula indicat, Eos esse puniendos longè magis, Qui ledunt Nos sub Specie Amicitiae, quàm Qui profitentur Se nostros Inimicos palam.

served, taking the Dog, He was willing to kill Him. To whom the Dog said, Wherefore dost Thou desire to destroy Me? I am one of thy Domesticies; rather slay the Wolf, Who continually lays wait for your Sheepfold. Nay, says the Shepherd, I think You more worthy of Death, than the Wolf: For He professes Himself my Enemy openly; but Thou, under the Show of Friendship, daily diminishest my Flock.

MOR.

This Fable shows, that They are to be punished by far more, Who hurt Us under a Pretence of Friendship, than They Who profess Themselves our Enemies openly.

F A B L E CXLVIII.

De ARIETE pugnante cum TAURO.

Of the RAM fighting with the BULL.

ERat quidam Aries inter Oves, Qui habebat tam firmum Caput & Cornua, ut statim & facile superaret ceteros Arietes; quare cum inveniret nullum Arietem ampliùs, Qui auderet obfistere Sibi occurrenti, elatus crebris Victoriis, ausus est provocare Taurum ad Pugnam; sed primo Congressu, cum

THERE was a certain Ram among the Sheep, Who had so firm a Head and Horns, that presently and easily He overcame the other Rams; wherefore when he found no Ram more, Who dared to withstand Him running against Him, puffed up with frequent Victories, he dared to provoke a Bull to Battle; but at the first Onset, when

cum arietavisset in
Frontem Tauri, est reper-
cussus tam atroci Ictu,
ut ferè moriens, diceret
hæc, Stultus Ego !
quid egi ? Cur ausus sum
laceßere tam potentem Ad-
versarium, Cui Natura
creavit Me imparem ?

when He had butted against
the forehead of the Bull, He was
struck back with so cruel a Blow,
that almost dying, He said
these words, Fool that I am !
what have I done ? Why dared I
to provoke so powerful an Ad-
versary, to Whom Nature
hath created Me unequal ?

MOR.

Hæc Fabula indicat, non
esse certandum cum poten-
tioribus.

MOR.

This Fable shows, that it
is not to be strove with the more
powerful.

F A B L E CXLIX.

De Aquilâ rapiente Filios
Cuniculi.

Of the Eagle snatching the Young
of the Coney.

AQUILA, nidulata in
altissimâ Arbore, ra-
puerat Filios Cuniculi,
Qui pascebatur non longè
illinc, in Prædam suorum
Pullorum ; Quam Cuni-
culus orabat blandis Verbis,
ut dignaretur restituere
suos Filios Sibi ; At Illa,
arbitrans Eum esse pusillum
& terrestre Animal,
dilacerabat eos Unguibus,
Quos apponebat suis Pullis
epulandos in Conspectu
Matris ; Tunc Cuniculus,
commotus Morte suorum
Filiorum, haud permisit
hanc Injuriam abire impu-
nitam ; etenim effodit
Arborem, radicitus, Qua

THE Eagle, having built a Nest in
a very high Tree, had snatch-
ed away the Young of the Coney,
Who was fed not far
from thence, for the Prey of her
Young ; When the Co-
ney besought with fair Words,
that She would vouchsafe to restore
her Young to Her ; But She,
supposing Him to be a little
and earthly Animal,
tore Them with her Talons,
Which She put to her Young
to eat in the Sight
of the Dam : Then the Coney,
moved at the Death of her
Young, permitted not
this Injury to go unpun-
ished ; for She dug up
the Tree by the Roots, Which

sustinebat Nidum, Quæ sustained the Nest, which
 procidens levi Impulsu falling with a light Blast
 Ventorum, deiecit of the Winds, threw down
 Pullos Aquila adhuc implu- the Young of the Eagle, as yet un-
 mes in Humum, Qui fledged, upon the Ground, Who
 depasti à Feris præ- being eat up by the Wild Beasts af-
 buerunt Solatium Doloris fforded Comfort of Grief
 Cunicula. to the Coney.

MOR.

MOR.

Hæc Fabula indicat Ne- This Fable shows, that no
 minem fretum suâ Potentiâ Man relying on his Power
 debere despiciere imbecilliores, ought to despise the Weaker,
 cum aliquando infirmiores seeing that sometimes the Weaker
 ulciscantur Injurias poten- revenge the Injuries of the more
 tiorum. powerful.

This Fable shows, that no
 Man relying on his Power
 ought to despise the Weaker,
 seeing that sometimes the Weaker
 revenge the Injuries of the more
 powerful.

FABLE CL.

De Lupo, Pisce Flavio,
 affectante Regnum
 Maris.

Of the Pike, a Fish of the River,
 affecting the Dominion
 of the Sea.

ERAT Lupus, in quo-
 dam Amne, Qui ex-
 cedeat ceteros Pifces
 ejusdem Fluminis in Pul-
 chritudine, Magnitudine, ac
 Robore; unde Omnes admira-
 rantur, & afficiebant
 Eum maximo Honore;
 quare elatus Superbiâ
 cepit appetere majorem
 Principatum. Igitur Am-
 ne relicto, in Quo regna-
 verat multos Annos, ingres-
 sus est Mare, ut vendi-
 caret Regnum Ejus Si-
 bi; sed offendens Delphi-
 num mira Magnitudinis,
 Qui

THERE was a Pike, in a cer-
 tain River, Who ex-
 ceeded the other Fishes
 of the same River in Fair-
 ness, Greatness, and
 Strength; whence All admir-
 ed, and affected
 Him with the greatest Honour;
 wherefore puffed up with Pride
 He began to desire greater
 Command. Therefore the Ri-
 ver being left, in Which He had
 reigned many Years, He entered
 into the Sea, that he might chal-
 lenge the Dominion of It to Him-
 self; but finding a Dol-
 phin of a wonderful Greatness,
 Who

Qui regnabat in Illo, est ita infectatus ab Illo, ut aufugiens vix ingrederetur Ostium Amnis, unde ausus est exire non amplius. *Who reigned in It, He was so pursued by Him, that flying away scarce could He enter into the Mouth of the River, whence He durst to go out no more.*

MOR.

Hæc Fabula admonet Nos, ut contenti nostris Rebus, ne appetamus, Quæ sunt longè majora nostris Viribus.

MOR.

This Fable admonishes Us, that content with our own Things, We do not desire, What are by far greater than our Strength.

F A B L E C L I.

De OVE convitiante Pastori.

Of the SHEEP railing on the Shepherd.

Ovis convitiabatur Pastori, quòd non contentus Lacte, Quòd mulgebat ab Eâ in suum Usûm, & Usûm Filiorum, insuper denudaret Illam Vellere. Tunc Pastor iratus trahebat ejus Filium ad Mortem. Ovis inquit, Quid pejor potes facere Mibi? Pastor inquit, ut occidam Te, & projiciam devorandam Lupis & Canibus. Ovis siluit, formidans adhuc majora Mala.

MOR.

Hæc Fabula indicat, Homines non debere excandescere in Deum, si permittat Divitias & Filios auferri Ipsi; cum possit inferre etiam majora Supplicia

A Sheep railed on a Shepherd, that not content with the Milk, Which He milked from Her for his own Use, and the Use of his Children, moreover He stripped Her of the Fleece. Then the Shepherd angry dragged her Young one to Death. The Sheep says, What worse are You able to do to Me? The Shepherd says, that I may kill Thee, and throw Thee out to be devoured by the Wolves and Dogs. The Sheep held her Peace, fearing yet greater Evils.

MOR.

This Fable shows, that Men ought not to grow warm against God, if He permitteth Riches and Children to be taken from Them; when He is able to bring even greater Punishments

110 SELECT FABLES OF ÆSOP.

plicia *Ipsis* & *viventibus* *ments upon Them both living*
& *mortuis.* *and dead.*

F A B L E CLII.

De Aurigâ & Rotâ
Currûs stridente.

Of the Waggoner and the Wheel
of the Waggon creaking.

AUriga interrogabat
Currum, quare
Rota, *Quæ* erat deterior,
strideret, cum cæteri non
facerent idem? Cui
Currus inquit, Ægroti
semper consueverunt esse
morosi & queruli.

THE Waggoner asked
the Waggon, wherefore
the Wheel, Which was worse,
creaked, when the rest did
not do the same? To whom
the Waggon said, The Sick
always have used to be
morose and complaining.

MOR.

MOR.

Hæc Fabula indicat, Mala
semper solere impellere
Homines ad Querimoniam.

This Fable shows, that Evils
always are wont to drive
Men to Complaint.

F A B L E CLIII.

De Viro volente experiri
Amicos.

Of the Man willing to try
his Friends.

QUIDAM Vir admodum
dives & liberalis,
habebat magnam Copiam
Amicorum, Quos sæpe invi-
tabat ad Cœnam; ad Quem
accedebant libentissimè.
Autem volens experiri, an
essent fideles Sibi
in Laboribus & Periculis,
convocavit Eos omnes, di-
cens, Inimicos esse obortos
Sibi,

A Certain Man very
rich and liberal,
had a great Abundance
of Friends, Whom often He in-
vited to Supper; to Whom
They went most willingly.
But willing to try, whether
They would be faithful to Him
in Labours and Dangers,
He called together Them all, say-
ing, that Enemies were risen up
against Him,

Sibi, Quos statuit against Him, Whom He resolved
occidere; quare, Armis cor- to kill; wherefore, Arms being
reptis, irent Secum, taken up, they should go with Him,
ut ulciscerentur Injurias, that They might revenge the Injuries
illatas Sibi. Tum Omnes offered to Him. Then All
caperunt excusare Se, began to excuse Themselves,
præter Duos. Igitur, ceteris except Two. Therefore, the rest
repudiatis, habuit tantum being rejected, He held only
Illos Duos in Numero Those Two in the Number
Amicorum. of Friends.

MOR.

Hæc Fabula indicat, ad-
versam Fortunam esse
optimum Experimentum
Amicitia.

MOR.

This Fable shows, that ad-
verse Fortune is
the best Experiment
of Friendship.

F A B L E CLIV.

De Vulpe laudante Carnem
Leporis Cani.

Of the Fox praising the Flesh
of the Hare to the Dog.

CUM Vulpes fugeretur
à Canè, & jamjam
esset capienda, nec
cognoscerat ullam aliam
Viam evadendi, inquit, O
Canis, quid cupis perde-
re Me, cujus Caro non po-
test esse ulli Usui Tibi?
cape potius illum Leporem;
(etenim Lepus aderat propè)
cujus carnem Mortales dicunt
esse suavissimam. Igitur
Canis, motus Consilio
Vulpis, Vulpe omiffa,
insecutus est Leporem; Quem
tamen non potuit capere ob
ejus incredibilem Veloci-
tatem. Post paucos Dies
Lepus

WHEN the Fox was pursued to flight
by the Dog, and just now
was to be catched, nor
knew any other
Way of escaping, He said, O
Dog, why dost Thou desire to de-
stroy Me, whose Flesh can-
not be of any Use to Thee?
take rather that Hare;
(for the Hare was nigh)
whose Flesh Men say
is most sweet. Therefore
the Dog, moved with the Counsel
of the Fox, the Fox being let alone,
pursued the Hare; Which
yet He could not take for
her incredible Swift-
ness. After a few Days
the Hare

Lepus conveniens *Vulpem* the Hare meeting the Fox
accusabat. *Eam* vehement- accused Her vehement-
ter, (*etenim* audierat ejus ly, (for He had heard her
Verba) quod demonstrasset Words) because She had shown
Se *Cani*. Cui Him to the Dog. To whom
Vulpes inquit, *Lepus*, quid the Fox said, O Hare, why
accusas Me, cum laudavi do You accuse Me, when I have
Te tantopere? Quid praised Thee so greatly? What
diceret, si vituperassem would You say, if I had disgraced
Te? You?

MOR.

Hæc Fabula indicat,
Homines machinari Perni-
ciam Aliis sub Specie
Laudationis.

MOR.

This Fable shows,
that Men contrive Destruc-
tion for Others under the Pretence
of Commendation.

F A B L E CLV.

*De Lepore petente Callidi-
tatem, & Vulpe Celeri-
tatem à Jove.*

*Of the Hare asking Crafti-
ness, and the Fox Swift-
ness from Jupiter.*

Lepus & *Vulpes* pete-
bant à *Jove*; Hæc,
ut adjungeret *Celeritatem*
suz *Calliditati*; Ille, ut
adjungeret *Calliditatem* suæ
Celeritati: Quibus *Jupiter*
ita respondit; Elargiti sumus
Munera singulis *Animanti-*
bus, ab Origine
Mundi, à nostro liberalissi-
mo Sinu; sed dedisse
Omnia Uni fuisset In-
juria Aliorum.

THE Hare and the Fox beg-
ged of *Jupiter*; This,
that He would join *Swiftness*
to her *Craftiness*; That, that
He would join *Craftiness* to his
Swiftness: To Whom *Jupiter*
thus answered; We have bestowed
Gifts to all living *Crea-*
tures, from the Beginning
of the World, out of our most li-
beral Bosom; but to have given
All to One would have been the In-
jury of Others.

MOR.

Hæc Fabula indicat,
Deum esse largitum sua
Munera

MOR.

This Fable shows,
that God has given his
Gifts

Munera ita æquali Lance, Gifts with so equal a Balance,
ut Quisque debeat esse con- that Every One ought to be con-
tentus suâ Sorte. tent with his own Lot.

F A B L E CLVI.

De Equo inculto, sed Of the Horse ugly, but
veloci, & ceteris irri- swift, and the rest mock-
dentibus Eum. ing Him.

COMPLURES Equi fuerant
adducti ad Circenses
Ludos, ornati pulcherri-
mis Phaleris, præter Unum,
Quem ceteri irridebant, ut
incultum, & ineptum ad
tale Certamen; nec opina-
bantur, futurum unquam
Victorem. Sed ubi Tempus
eurrendi advenit, & Sig-
na Tubæ dato,
cuncti exsilire e Carcere,
tum demum innotuit, quanto
Hic paulò antè irrisus su-
peraret ceteros Velocitate;
etenim, omnibus aliis relic-
tis post. Se longo intervallo,
assecutus est Palmam.

MANY Horses were
brought to the Circensian
Games, adorned with most beauti-
ful Trappings, except One,
Whom the rest laughed at, as
ugly, and unfit for
such an Engagement; nor did They
think, that He would be ever
Victor. But when the Time
of running approached, and, the Sig-
nal of the Trumpet being given,
all leaped from the Goat,
then at last it appeared, by how much
This a little before derided ex-
celled the rest in Swiftnes;
for, all the others, being
left behind Him at a long Distance,
He gained the Victory.

MOR.

MOR.

Fabula significat, Homines
non judicandos ex Habitu,
sed ex Virtute.

The Fable signifies, that Men
are not to be judged by Habit,
but by Virtue.

F A B L E

FABLE CLVII.

*De Rustico admisso ad
Jurisconsultum per Vocem
Hædi.*

*Of the Countryman admitted to
the Lawyer by the Voice
of the Kid.*

QUIDAM Rusticus, im-
plicatus gravi Lite,
accessit ad quendam Juris-
consultum, ut, Eo Patrono,
explicaret Se. At
Ille impeditus aliis Nego-
tiis jubet renunciari,
Se nunc non posse vaca-
re Illi; quare
abiret rediturus
aliàs. Rusticus,
Qui fidebat Ei plurimum,
ut veteri & fido Amico,
nunquam admittebatur.
Tandem deferens Hædum
adhuc lactantem, &
pinguem, Secum, stabat ante
Fores Jurisperiti, &
vellens Hædum, coëgit
Illum balare. Janitor,
Qui solebatmittere Eos,
Qui portarent Dona, ex
Præcepto Heri,
Vocem Hædi auditâ,
illico aperiens Januam,
jubet Hominem introire.
Tunc Rusticus, conver-
sus ad Hædum, inquit, Mi
Hædule, ago Grâtiâ Tibi,
Quæ effecisti has Fores tam
faciles Mibi.

MOR.

*Fabula indicat, nullas
Res esse tam duras & diffi-
ciles,*

A Certain Countryman, en-
tangled in a heavy Suit,
went to a certain Law-
yer, that, He being Patron,
He might unfold Himself. But
He hindered with other Af-
fairs orders Him to be told,
that He now was not able to be at
Leisure for Him; wherefore
He should go away to return
another Time. The Countryman,
Who trusted to Him very much,
as an old and faithful Friend,
never was admitted.
At length bringing a Kid
as yet sucking, and
fat, with Him, He stood before
the Doors of the Lawyer, and
plucking the Kid, forced
Him to bleat. The Porter,
Who was wont to admit Those,
Who brought Gifts, by
the Command of his Master,
the Voice of the Kid being heard,
presently opening the Gate,
orders the Man to enter.
Then the Countryman, having
turned to the Kid, said, My
little Kid, I give Thanks to Thee,
Who hast made these Doors so
easy to me.

MOR.

*The Fable shows, that no
Things are so hard and diffi-
cult,*

ciles, *Quas Munera non cult, Which Gifts do not*
aperiunt. *open.*

F A B L E CLVIII.

De Senex *deiciente*
Saxis *Juvenem*
diripientem Poma Sibi.

Of the old Man driving down
with Stones the young Man
stealing Apples from Him.

QUIDAM Senex orabat
Juvenem diripientem
Poma Sibi blandis Verbis,
ut descenderet ex
Arbore, nec vellet auferre
suas Res; sed cum funde-
ret Verba ineassum, Juvene
contemnente ejus Ætatem
& Verba, inquit, Audio,
esse aliquam Virtutem non
tantum in Verbis, verum
etiam in Herbis; igitur capit
vellere Gramen, & jacere in
Illum; Quod Juvenis
conspicatus ridebat vehe-
menter, & arbitrabatur
Senem delirare, Qui cre-
deret, Se posse depel-
lere Eum ex Arbore. Tunc
Senex, cupiens experiri
Omnia, inquit, Quando Verba
& Herbæ valent Nil
adversus Raptorem mearum
Rerum, agam Eum
Lapidibus, in Quibus quoq;
dicunt esse Virtutem; &
jaciens Lapides, Quibus
impleverat Gremium, coëgit
Illum descendere, & abire.

A Certain old Man besought
a young Man stealing
Apples from Him with fair Words,
that He would descend out of
the Tree, nor would take away
his Things; but when He poured
out Words in vain, the young Man
despising his Age
and Words, He said, I hear,
that there is some Virtue not
only in Words, but
also in Herbs; therefore He began
to pull the Grass, and to throw it at
Him; Which the young Man
having seen laughed vehe-
mently, and thought
the old Man to doat, Who be-
lieved, that He was able to drive
down Him out of the Tree. Then
the old Man, desiring to try
all Things, said, when Words
and Herbs avail Nothing
against the Stealer of my
Things, I will drive Him
with Stones, in Which
They say that there is Virtue; and
throwing Stones, with which
He had filled his Lap, he forced
Him to descend, and to go away.

MOR.

Q

MOR.

Hæc Fabula indicat,
Omnia tentanda
Sapienti, priusquam
confugiat ad Auxilium
Armorum.

MOR.

This Fable shows,
that all Things are to be tried
by a wise Man, before that
He fleeth to the Help
of Arms.

F A B L E CLIX.

De Lusiniâ pollicente
Accipitri Cantum pro
suâ Vitâ.

Of the Nightingale promising
to the Hawk a Song for
her Life.

Lusiniâ comprehensâ
à famelico Accipitre,
cùm intelligeret, Se
fore devorandam ab Eo,
rogabat Eum blandè, ut
dimitteret Se, polli-
cita, Sese relaturam
ingentem Mercedem pro
tanto Beneficio. Autem cùm
Accipiter rogaret, Quid
Gratie posset referre
Sibi; inquit, Demulcebo
tuas Aures dulcibus Cantibus.
Accipiter respondit, Malo,
demulceas meum Ventrem;
possum vivere sine tuis
Cantibus, sed non sine
Cibo.

THE Nightingale being caught
by a hungry Hawk,
when She understood that She
should be devoured by Him,
asked Him fairly, that
He would dismiss Her, having
promised, that She would return
a vast Reward for
so great a Benefit. But when
the Hawk asked, What
Favour She was able to return
to Him; She said, I will soften
thy Ears with sweet Songs.
The Hawk answered, I had rather,
thou shouldest soften my Belly;
I am able to live without thy
Songs, but not without
Meat.

MOR.

Hæc Fabula docet, uti-
lia anteponenda
jucundis.

MOR.

This Fable teacheth, that pro-
fitable Things are to be preferred
to pleasant.

F A B L E

F A B L E CLX.

*De Leone eligente Porcum Of the Lion choosing the Hog
Socium Sibi. a Companion for Himself.*

LEO, cum vellet
adsciscere Socios Sibi,
& multa Animalia optarent
adjungere Sese Illi, &
expolcerent Id Votis &
Precibus, ceteris spretis,
voluit inire
Societatem solùm cum Porco.
Autem rogatus Causam,
respondit, Quia hoc Ani-
mal est adeò fidum, ut nun-
quam relinqueret suos Amicos
& Socios in ullo, quantumvis
magno, Discrimine.

MOR.

Hæc Fabula docet,
Amicitiam Eorum appeten-
dam, Qui Tempore Adver-
sitatis non referunt Pedem
à præstando Auxilio.

THE LION, when He would
get Companions to Himself,
and many Animals wished
to join Themselves to Him, and
required It with Vows and
Prayers, the others being despised,
He was willing to enter into
Society only with the Hog.
But being asked the Cause,
He answered, Because this Ani-
mal is so faithful, that He ne-
ver would leave his Friends
and Companions in any, altho'
great, Danger.

MOR.

This Fable teaches,
that the Friendship of those is to be
desired, Who in the Time of Ad-
versity do not draw back a Foot
from affording Assistance.

F A B L E CLXI.

*De Culice petente Cibum & Of the Gnat asking Meat and
Hospitium ab Ape. Lodging of the Bee.*

CUM Culex hyberno
Tempore conjiceret, Se
periturum Frigore &
Fame, accessit ad Alvearia
Apum petens Cibum &
Hospitium ab Eis; Quæ
si fuisset consecutus ab Eis
pro-

WHen the Gnat in the Winter
Time conjectured, that He
should perish with Cold and
Hunger, He went to the Hives
of the Bees asking Meat and
Lodging from Them; Which
if He should obtain from Them
He pro-

promittebat, *Se edocturum*
Filios Eorum Artem
Musicæ. Tunc quædam
Apis respondit, At Ego
mалlem, quòd mei Liberi
ediscant meam Artem, Quæ
poterit eximere Eos à
Periculo Famis & Frigoris.

MOR.

Hæc Fabula admonet
nos, ut erudiamus nostros
Liberos his Artibus, Quæ
valent vindicare Eos ab
Inopiâ.

He promised, *that He would teach*
the Children of Them the Art
of Musick. Then a certain
Bee answered, But I
had rather, that my Children
should learn my Art, Which
will be able to exempt Them from
the Danger of Hunger and Cold.

MOR.

This Fable admonishes
Us, that We instruct our
Children in those Arts, Which
are able to defend Them from
Want.

F A B L E CLXII.

De Asino Tubicîne, &
Lepore Tabellario.

Of the Ass the Trumpeter, and
the Hare the Letter-Carrier.

LEO, *Rex Quadrupedum,*
pugnaturus adversus Volucras,
instruebat suas Acies: Autem inter-
rogatus ab Urso, Quid Inertia
Asini, aut Timiditas Leporis
conferret Victoriâ Ei, Quos cernebat
adesse ibi inter Ceteros,
respondit, Asinus,
Clangore suæ Tubæ,
concitabit Milites ad
Pugnam; verò Lepus fun-
getur Officio Tabellarii
ob Celeritatem Pedum.

MOR.

Fabula significat, Nemi-
nem esse adeo contemptibilem,
Qui

THE Lion, *the King of the four-*
footed Beasts, about to fight
against the Birds, disposed
his Troops: But being asked
by the Bear, How the Sluggish-
ness of the Ass, or the Fearful-
ness of the Hare would bring Victo-
ry to Him, Whom He saw
to be present there among the rest,
He answered, The Ass,
with the Sound of his Trumpet,
will rouse the Soldiers to
the Fight; but the Hare will per-
form the Office of a Letter-Bearer
thro' the Swiftness of his Feet.

MOR.

The Fable signifies, that no
One is so contemptible,
Who

Qui non possit prodesse Nobis Who cannot be profitable to Us
in aliqua Re. in some Thing.

F A B L E CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies
inter Se, Quos among Themselves, Whom
Columbæ composuerunt. the Doves reconciled.

ACCIPITRES Inimici inter
Se decertabant quotidie,
& occupati suis Invidiis
minimè infestabant alias
Aves. Columbæ dolentes,
Legatis missis, composuere
Eos: Sed Illi, ubi sunt
effecti Amici inter Se,
non desinebant vexare &
occidere cæteras imbecilliores
Aves, & maximè Columbas.
Tum Columbæ dicebant,
Quantò erat Discordia
Accipitrum melior Nobis,
quàm Concordia.

MOR.

Hæc Fabula admonet,
Odia malorum Civium
inter Se potius alen-
da, quàm extinguenda, ut,
dum certant inter
Se, permittant bonos
Vires vivere quietè.

THE Hawks Enemies among
Themselves contended daily,
and busied with their own Enmities
they very little infested the other
Birds. The Doves grieving,
Ambassadors being sent, reconciled
Them: But They, when They were
made Friends among Themselves,
did not leave off to vex and
kill the other weaker
Birds, and mostly the Doves.
Then the Doves said,
By how much was the Discord
of the Hawks better to Us,
than their Agreement.

MOR.

This Fable admonishes,
that the Hatreds of bad Citizens
among Themselves rather are to be
nourished than extinguished, that,
whilst They contend among
Themselves, They may permit good
Men to live quietly.

F A B L E

F A B L E CLXIV.

*De Senex volente differ-
re Mortem.*

*Of the old Man being willing to
defer Death.*

QUIDAM Senex rogabat Mortem, Quæ advenerat ereptura Eum è Vitâ, ut deferret, dum conderet suum Testamentum, & præpararet cætera necessaria ad tantum Iter. Cui Mors inquit, Cur monitus toties à Me non præparasti Te? Et, cum Ille diceret, quòd nunquam viderat Eam antea, inquit, Cum quotidie rapiebam non modò tuos Æquales, Quorum Nulli ferè jam restant, verùm etiam Juvenes, Pueros, & Infantes, nonne admoneram Te tue Mortalitatis? Cum sentiebas tuos Oculos tabescere, tuum Auditum minui, & tuos cæteros Sensus deficere indies, nonne dicebam Tibi, Me esse propinquam? & negas, Te esse admonitum? quare non est differendum ulterius.

A Certain old Man asked Death, Who came to snatch Him out of Life, that He would defer it, till He made his Will, and prepared the other necessary Things for so great a Journey. To whom Death said, Why warned so often by Me hast thou not prepared Thyself? And, when He said, that He never had seen Him before, He said, When daily I snatched away not only thy Equals, of Which None almost now remain, but also Young Men, Boys, and Infants, did not I admonish Thee of thy Mortality? When Thou perceivedst thine Eyes to grow dim, thy Hearing to be lessened, and thy other Senses to decay daily, did I not say to Thee, that I was near? and dost Thou deny, that Thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

Hæc Fabula indicat, quòd debemus vivere, quasi semper cernamus Mortem adesse.

MOR.

This Fable shows, that We ought to live as if always We saw Death to be present.

F A B L E

F A B L E CLXV.

De Avaro Viro alloquente Sacculum Nummi. *Of the covetous Man speaking to the Bag of Money.*

QUIDAM avarus Vir moriturus, & relic-
turus ingentem Accervum Aureorum male partum, interrogabat Sacculum Nummorum, Quem jussit afferri Sibi, Quibus esset allaturus Voluptatem? Cui Sacculus inquit, Tuis Hæredibus, Qui profundent Nummos quæsitos à Te tanto Sudore, in Scortis & Conviviis; & Dæmonibus, Qui mancipabunt tuam Animam æternis Suppliciis.

MOR.

Hæc Fabula indicat esse stultissimum laborare in Eis, Quæ sint allatura Gaudium Aliis, autem Tormenta Nobis.

A Certain covetous Man about to die, and about to leave a vast Heap of golden Pieces ill gotten, asked a Bag of Monies, which he commanded to be brought to Him, to whom He was about to bear Pleasure? To Whom the Bag said, To thine Heirs, Who will spend the Monies gotten by Thee with so great Sweat, upon Whores and Feasts; and to the Devils, Who will torment thy Soul with eternal Punishments.

MOR.

This Fable shows it to be a most foolish Thing to labour in those Things, Which may be about to bear Joy to Others, but Torments to Us.

F A B L E

F A B L E CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

Vulpes & Caper siti-
bundi descenderunt in
quendam Puteum; in Quo
cū perbibissent, Vulpes
ait Capro circumspectanti
Reditum, Caper, esto bono
Animo, namq; excogitavi,
quo pacto uterque finis
reduces. Siquidem Tu
eriges Te rectum, prioribus
Pedibus admotis ad
Parietem, & reclinabis
tua Cornua, Mento adducto
ad Pectus, Ego transiliens
per tua Terga & Cornua,
& evadens extra Puteum,
educam Te isthinc
postea. Cujus Consilio
Capro habente Fidem, atq;
obtemperante, ut Illa jube-
bat, Ipsa profiliit ē Puteo,
ac deinde gestiebat præ
Gaudio in Margine Putei,
& exultabat, habens Nihil
Curæ de Hirco. Caterum,
cū incusaretur ab Hirco,
ut seditraga, respondit,
Enimvero, Hirce, si esset
Tibi tantum Sensus in
Mente quantum est
Setarum in Mento, non de-
scendisses in Puteum,
priusquam habuisses explo-
ratum de Reditu.

A FOX and a Goat being thir-
sty descended into
a certain Well; in Which
when They had well drank, the Fox
says to the Goat looking about for
a Return, Goat, be of good
Cheer, for I have thought
by what Means We both may be
brought back. If truly Thou
wilt raise up Thyself strait, thy fore-
Feet being set to
the Wall, and wilt lean forward
thy Horns, thy Chin being drawn
to thy Breast, I leaping
over thy Back and Horns,
and escaping out of the Well
will bring out Thee thence
afterwards. To whose Counsel
the Goat having Faith, and
obeying, as She com-
manded, She leaped out of the Well,
and then jumped for
Joy upon the Brink of the Well,
and rejoiced, having no
Care of the Goat. But,
when She was accused by the Goat,
as a League-Breaker, She answered,
Indeed Goat, if there had been
to Thee as much of Sense in
thy Mind as there is
of Hairs on thy Chin, thou wouldst
not have descended into the Well,
before that thou hadst examin-
ed about a Return.

MOR.

MOR.	MOR.
Hæc Fabula innuit, prudentem Virum debere explorare Finem, antequam veniet ad peragendam Rem.	This Fable hints, that a prudent Man ought to examine the End, before that He comes to do the Thing.

F A B L E CLXVII.

De Gallis & Perdice. Of the Cocks and the Partridge.

CUM Quidam haberet Gallos Domi, mercatus est Perdicem, & dedit Eam in Societatem Gallorum blendam, & saginandam una cum Eis. Galli quisque pro Se mordebant & abigebant Eam. Autem Perdis afflictabatur apud Se, existimans talia inferri Sibi à Gallis, quòd suum Genus esset alienum ab Illorum Genere. Verò ubi non multò post aspexit Illos pugnantes inter Se, & mutuo percutientes, recreata à Mœrore & Tristitiâ, inquit, Equidem post Hæc non afflictabor ampliùs, videns Eos dimicantes etiam inter Se.

WHEN a certain Man had Cocks at Home, He bought a Partridge, and gave Her into the Company of the Cocks to be fed, and fattened together with Them. The Cocks every one for Himself bit and drove away Her. But the Partridge was afflicted with Herself, thinking that such things were offered to Her by the Cocks, because her Kind was different from their Kind. But when not much after She saw Them fighting amongst Themselves, and mutually striking, recovered from Grief and Sadness, She said, Truly after these Things I shall not be afflicted more, seeing Them fighting even amongst Themselves.

MOR.	MOR.
Hæc Fabula innuit, prudentes Vivos debere ferre Contumelias illatas ab Ali- enigenis, Quos vident ne abstinere ab Injuriâ Domesticorum.	This Fable hints, that prudent Men ought to bear the Contumelies offered by Fo- reigners, Whom They see not to abstain from the Injury of their own Countrymen.

F A B L E CLXVIII.

De JACTATORE.

Of the BOASTER.

Quidam Vir peregrinatus aliquandiu, cum fuisset reversus Domum iterum, cum jactabundus prædicaret multa alia gesta à Se viriliter in diversis Regionibus, tum verò Id maxime, quòd Rhodi superasset Omnes saliendo: Rhodios, Qui adsuerant, esse Testes ejusdem Rei: Unus Eorum, Qui aderant, respondens illi inquit, O Homo, si Istud est verum, Quod loqueris, Quid Opus est Tibi Testibus? Ecce Rhodium! Ecce hic Certamen saliendo!

MOR.

Hæc Fabula indicat, quòd, ubi vera Testimonia adsunt, est nihil Opus Verbis.

A Certain Man having travelled a long while, when He was returned Home again, both boasting told many other Things carried on by Him manfully in divers Regions, and truly That especially, that at Rhodes He had excelled All in leaping; that the Rhodians, Who had been present, were Witnesses of the same Thing: One of Them, Who were present, answering him said, O Man, if That is true, Which you speak, What Need is there to You of Witnesses? Behold a Rhodian! Behold here a Trial of leaping.

MOR.

This Fable shows, that, where true Testimonies are present, there is no Need of Words.

F A B L E CLXIX.

De Viro tentante Apollinem.

Of the Man tempting Apollo.

Quidam facinorosus Vir contulit Se Delphos tentaturus Apollinem, & habens Passerculum sub Pallio, Quem tenebat suo Pugno,

A Certain wicked Man betook Himself to Delphos about to tempt Apollo, and having a Sparrow under his Cloak, Which He held in his Fist,

Pugno, & accedens ad Fist, and going to
 Tripodas, interrogabat Eum the Trevet, He asked Him
 dicens, Quod habeo in mea saying, What I have in my
 Dextrâ, vivitne, an est Right Hand, liveth it, or is it
 mortuum? Prolaturus Pas- dead? About to pluck forth the Spar-
 serculum vivum, si Ille re- row alive, if He had an-
 spondisset, mortuum: rursus swered, dead: again
 prolaturus mortuum, si about to pluck it forth dead, if
 respondisset, vivum; etenim He had answered, alive; for
 occidisset Eum statim He would have killed It presently
 sub Pallio clam, priusquam under the Cloak privily, before that
 profecret. At Deus, He plucked it out. But the God,
 intelligens subdolum Calli- understanding the deceitful Craf-
 ditatem Hominis, dixit, tiness of the Man, said,
 O Consulor, facito Utrum O Consulter, do Thou Whether
 mavis facere; Thou art more willing to do;
 etenim est penes Te; & for it is in the Power of Thee; and
 proferto sive vivum, sive pluck out either alive, or
 mortuum, Quod habes in dead, What Thou hast in
 tuis Manibus. thy Hands.

MOR.

Hæc Fabula innuit, Ni-
 hil latere, neque fallere
 divinam Mentem.

MOR.

This Fable hints, that No-
 thing lies hid from, nor deceives
 the divine Mind.

FABLE CLXX.

De Piscatore & Smaride.

Of the Fisherman and the Sprat.

QUIDAM Piscator, Retibus
 dimissis in Mare,
 extulit pusillam Smaridem,
 Quæ sic obsecrabat Piscato-
 rem; Noli capere Me tam
 pusillam in præsentia; sine
 Me abire & crescere
 ut postea potiari
 Me sic adultâ cum majori
 Commodo. Cui Pesca-
 cor

A Certain Fisherman, his Nets
 being let down into the Sea,
 brought out a small Sprat,
 Which thus besought the Fisher-
 man; Be not willing to take Me so
 little at present; suffer
 Me to go away, and to grow,
 that afterwards Thou mayst obtain
 Me so grown up with greater
 Advantage. To whom the Fish-
 erman

tor inquit, *Verò Ego essem*
amens, si omitterem
Lucrum licet exiguum, Quod
habeo inter meas Manus,
Spe futuri Boni
quamvis magni.

erman said, *But I should be*
mad, if I should omit
a Gain altho' small, Which
I have between my Hands,
for the Hope of a future Good
altho' great.

MOR.

Hæc Fabula indicat Eum
esse stolidum, Qui propter
Spem majoris Commodi
non amplectitur Rem &
præsentem & certam, licet
parvam.

MOR.

This Fable shows Him
to be foolish, Who for
Hope of a greater Advantage
does not embrace a Thing both
present and certain, although
small.

F A B L E CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

QUIDAM *Vir* habebat
Equum & Asinum;
autem dum faciunt Iter,
Asinus inquit Equo, Si
vis, Me esse saluum,
leva Me Parte mei Oneris:
Equo non obsequente Illius
Verbis, Asinus cadens sub
Onere moritur. Tunc Do-
minus Jumentorum imponit
Equo omnes Sarcinas,
Quas Asinus portabat, &
simul Corium, Quod
exuerat a mortuo
Asino: Quo Onere
Equus depressus & gemens
inquit, Væ Mibi infelicissi-
mo Jumentorum! Quid
Mali evenit misero
Mibi! Nam recusans
Partem, nunc porto totum
Onus,

A Certain *Man* had
a Horse and an Ass;
but whilst they make a Journey,
the Ass says to the Horse, If
You are willing, that I be safe,
lighten Me of a Part of my Burden:
The Horse not obeying His
Words, the Ass falling under
the Burden dies. Then the Ma-
ster of the Beasts puts on
the Horse all the Packs,
Which the Ass carried, and
at the same Time the Hide, Which
He had stripped off from the dead
Ass: With which Burden
the Horse depressed and groaning
said, Woe to Me most un-
happy of Beasts! What
an Evil has happened to wretched
Me! For refusing
a Part, now I carry the whole
Burden,

Onus, & insuper *XXIII* Burden, and moreover his
Corium. Hide.

MOR.

MOR.

Hæc Fabula innuit, This Fable hints,
maiores debere esse Parti- that the greater ought to be Par-
cipes in minoribus Labori- takers in the lesser La-
bus, ut *Utique* sint bours, that Both may be
incolumes. safe.

F A B L E CLXXII.

De TUBICINE.

Of the TRUMPETER.

QUIDAM Tubicen, inter-
ceptus ab Hostibus in
Militiâ, proclamabat ad Eos,
Qui circumfissebant, O Viri,
Nolite occidere Me innocuum
& infontem; etenim nun-
quam occidi Ullum; quippe
habeo Nihil aliud, quam
hanc Tnbam. Ad Quem
Illi responderunt vicissim
cum Clamore; Verò Tu
trucidaberis magis hoc
ipso; quod cum
Tu Ipse nequeas
dimicare, potes impellere
Cæteros ad Certamen.

A Certain Trumpeter, ta-
ken by the Enemies in
the War, cried out to Them,
Who stood about, O Men,
Be not willing to kill Me harmless
and innocent; for ne-
ver have I killed any One; for
I have Nothing else, than
this Trumpet. To Whom
They answered in Turn
with a Noise; But Thou
shalt be slain rather on this
same Account; because when
Thou Thyself canst not
fight, Thou art able to drive
the Rest to the Engagement.

MOR.

MOR.

Hæc Fabula innuit, This Fable hints,
quod peccant præter cæteros, that They sin beyond Others,
Qui persuadent malis & Who persuade bad and
improbis Principibus ad wicked Princes to
agendum iniquè. ad unjustly.

F A B L E

F A B L E CLXXIII.

De Vaticinatore.

Of the Fortune-teller.

Vaticinator sedens in
 Foro sermocinabatur ;
 Cui Quidam denunciat,
 Ejus Fores esse effractas,
 Et Omnia direpta,
 Quæ fuissent in Domo.
 Vaticinator, gemens &
 properans Cursum, recipiebat
 Se Domum : Quem
 Quidam intuens cur-
 rentem, inquit, O Tu, Qui
 promittis, Te divinatorum
 aliena Negotia, certe Ipse
 non divinasti tua.

MOR.

Hæc Fabula spectat ad
 Eos, Qui non rectè ad-
 ministrantes suas Res,
 conantur providere Et
 consulere Alienis, Quæ
 non pertinent ad Eos.

A Fortune-teller sitting in
 the Market discoursed ;
 To whom One declares,
 that his Doors were broke open,
 and all Things taken away,
 Which had been in the House.
 The Fortune-teller, sighing and
 hasting in his Pace, betook
 Himself Home : Whom
 a certain Man perceiving run-
 ning, said, O Thou, Who
 promistest, that Thou wilt divine
 others' Affairs, surely Thyself
 hast not divined thine own.

MOR.

This Fable looks to
 Them, Who, not rightly ad-
 ministrating their own Affairs,
 endeavour to foresee and
 consult for other Men's, Which
 do not belong to Them.

F A B L E CLXXIV.

De Puero Et Matre.

Of the Boy and his Mother.

Quidam Puer in Scholâ
 furatus Libellum,
 attulit suæ Matri ; à
 Quâ non castigatus, quo-
 tidie furabatur magis atque
 magis ; Autem Progressu
 Temporis capit furari
 majora. Tandem depre-
 hensus

A Certain Boy in School
 having stolen a little Book,
 brought it to his Mother ; by
 Whom not being chastised, dai-
 ly He stole more and
 more ; But in Progress
 of Time He began to steal
 greater Things. At last being ap-
 prehended

hensus à Magistratu, ducatur ad Supplicium. Verò Matre sequente, ac vociferante, Ille rogavit, ut liceret Sibi loqui paulisper cum Eâ ad Aurem. Illo permissio, & Matre properante, & admovente Aurem ad Os Filii, evulsiit Auriculam Matris suis Dentibus. Cum Mater, & cæteri, Qui adstabant, increpaverunt Eum, non modò ut Furem, sed etiam, ut impium in suam Parentem, inquit, Hæc fuit Causa mei Exitii; etenim si castigasset Me ob Libellum, Quem furatus sum prius, fecissem Nil ulterius; nunc ducor ad Supplicium.

prehended by the Magistrate, He was led to Punishment. But the Mother following, and crying, He asked, that it might be lawful for Him to speak a little with Her in her Ear. He being permitted, and the Mother hastening, and moving her Ear to the Mouth of the Son, He tore off the Ear of his Mother with his Teeth. When the Mother and the Others, Who stood about, blamed Him, not only as a Thief, but also, as impious to his Parent, He said, She was the Cause of my Destruction; for if She had chastised Me for the little Book, Which I stole first, I had done Nothing further; now I am led to Punishment.

MOR.

MOR.

Hæc Fabula indicat, quod Qui non coercentur inter Initia peccandi, progrediuntur ad majora Flagitia.

This Fable shows, that They Who are not restrained at the Beginnings of sinning, go on to greater Crimes.

FABLE CLXXV.

De Hircis & Capellis.

Of the He Goats and the She Goats.

CUM Capella obtinisset Bosham à Jove, Hirci ceperunt offendere, quia Mulieres habent parem Honorem cum Eâ. Jupiter inquit, Sinite Illas sua vanâ Gloria, & usurpare Ornatum.

WHEN the She Goats had obtained a Beard from Jupiter, the He Goats began to be offended, because the Females had equal Honour with Them. Jupiter said, Suffer ye Them to enjoy the vain Glory, and usurp the Ornament of your

Dig.

Dig.

130 SELECT FABLES OF ÆSOP.

Dignitatis, dum non æquent Dignity, whilst They do not equal
vestram Virtutem. your Virtue.

MOR.

MOR.

Hæc Fabula edocet Te, This Fable teaches Thee,
ut feras Illos usurpare that thou may'st bear Those to usurp
tuum Ornatum, Qui sunt thy Ornament, Who are
inferiores Tibi in Virtute. inferiors to Thee in Virtue.

F A B L E CLXXVI.

De Filio cujusdam Senis
& Leone.

Of the Son of a certain old Man
and a Lion.

QUIDAM Senior habebat
unicum Filium gene-
rosi Spiritûs, & Amatorem
venaticorum Canum. Viderat
Hunc per Quietem trucidari
à Leone. Igitur territus,
ne fortè aliquando Eventus
sequeretur hoc Somnium,
extruxit quandam politissi-
mam, & amenissimam
Domum; inducens Filium
illuc, assiduus Custos ade-
rat Illi. Depinxerat
Domo omne Genus Ani-
malium ad Delectationem
Filii, cum Quibus etiam
Leonem. Adolescens in-
spiciens Hæc, contrahabat
Molestiam. Ed magis
Autem quodam Tempore,
aditans propius Leonem,
inquit, O truculentissima
Fera, asservor in hac
Domo propter inane
Somnium mei Patris. Quid
faciam Tibi? Et ita dixit
cens,

A Certain elderly Man had
an only Son of a gene-
rous Spirit, and a Lover
of hunting Dogs. He had seen
Him in a Dream to be killed
by a Lion. Therefore afraid,
lest by Chance sometime an Event
should follow this Dream,
He built a certain very
fine, and most pleasant
House; bringing his Son
thither, a daily Guardian was pre-
sent to Him. He had painted
in the House every Kind of Ani-
mals for the Delight
of his Son, with Which also
a Lion. The Youth look-
ing on these Things, contracted
Trouble by so much the more.
But on a certain Time,
standing nearer to the Lion,
He said, O most cruel
wild Beast, I am kept up in this
House for a vain
Dream of my Father. What
shall I do to Thee? And so say-
ing,

cens, *incussit* Manum
Parieti, volens *eruer*
Oculum Leonis, & *offende-*
bat in Clavo, Qui latebat
illic, *quâ* Percussione
Manus emarcuit, & Sanies
succrevit, & Febris subse-
cuta est, & brevi Tempore
mortuus est. Ita Leo
occidit Adolescentem, Arte
Patris juvante Nihil.

MOR.

Hæc Fabula indicat,
Neminem posse devitare
Quæ sunt ventura.

ing, He struck his Hand
on the Wall, willing to pluck out
the Eye of the Lion, and He hit
it on a Nail, Which lay hid
there, with which Blow
the Hand rankled, and the Matter
grew under, and a Fever fol-
lowed, and in a short Time
He died. Thus the Lion
killed the Youth, the Art
of the Father availing Nothing.

MOR.

This Fable shows,
that no Man is able to avoid
those Things Which are to come.

F A B L E CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

Vulpes, *cum* ascende-
ret quendam Sepem,
ut vitaret Periculum
Quod videbat imminere Sibi,
comprehendit Rubum
Manibus, atque *persodit*
Volam *Senti-*
bus; & *cum* foret
faucia graviter, inquit, ge-
mens, Rubo, *Cum* confuge-
rim ad Te, ut juve-
ris Me, Tu nocuisti
Mihî. Cui Rubus ait,
Vulpes, *errâsti*, Quæ
putâsti capere Me pa-
ri Dolo quo *consuevi-*
sti capere cetera.

THE Fox, when She got up
upon a certain Hedge,
that She might avoid a Danger
Which She saw to hang over Her,
caught hold of a Bramble
with her Hands, and pricked
the Hollow of her Hand with the
Thorns; and when She was
wounded grievously, she said, groan-
ing, to the Bramble, When I have
fled to Thee, that Thou mightest
have helped Me, Thou hast hurt
Me. To whom the Bramble says,
O Fox, Thou hast erred, Who
hast thought to take Me with the
like Deceit with which Thou hast
used to take other Things.

MOR.

S

MOR.

Fabula significat, quòd est stultum implorare Auxilium ab Illis, Quibus est datum à Naturâ potius obesse, quàm prodesse.

MOR.

The Fable signifies, that it is a foolish Thing to implore Help from Them, to Whom it is given by Nature rather to hurt, than to profit.

F A B L E CLXXVIII.

*De Vulpe & Crocodilo.**Of the Fox and the Crocodile.*

Vulpes & Crocodilus contendebant de Nobilitate. Cùm Crocodilus adduceret Multa pro Se, & jactaret Se supra Modum de Splendore suorum Progenitorum; Vulpes subridens, ait Ei, Heus, Amice, etsi quidem Tu non dixeris Hoc, apparet clarè ex tuo Corio, quòd jam multis Annis fuisti denudatus Splendore tuorum Progenitorum.

THE Fox and the Crocodile contended concerning their Nobility. When the Crocodile brought many Things for Himself, and boasted Himself beyond Measure concerning the Splendour of his Ancestors; the Fox smiling, said to Him, So Ho, Friend, although indeed Thou hadst not have said This, it appears clearly by thy Skin, that now many Years Thou hast been deprived of the Splendour of thy Ancestors.

MOR.

Fabula significat, quòd Res ipsa potissimum refellit mendaces Homines.

MOR.

The Fable signifies, that the Thing itself chiefly refutes lying Men.

F A B L E

FABLE CLXXIX.

*De Vulpe & Venatoribus.**Of the Fox and the Hunters.*

Vulpes, *effugiens Venatores, ac jam defessa currendo per Viam, Casu reperit Lignatorem, Quem rogat, ut abscondat Se in quoquo Loco. Ille ostendit Tectorium; Vulpes ingrediens Id, abscondit Se in quodam Angulo. Venatores adveniunt, rogant Lignatorem, si videret Vulpem: Lignator negat Verbis quidem, Se vidisse; verò ostendit Locum Manu, ubi Vulpes latebat; verò Venatores, Re non perceptâ, statim abeunt. Vulpes, ut prospicit Illos abiisse, egrediens Tectorio, recedit tacitè. Lignator criminatur Vulpem, quòd, cum fecerit Eum saluum, ageret Nihil Gratiarum Sibi. Tunc Vulpes, convertens Se, ait tacitè Illi, Heus, Amice, si habuisses Opera Manuum, & Mores similes tuis Verbis, persolverem meritas Gratias Tibi.*

MOR.

Fabula significat, quòd nequam Homo, etsi pollicetur bona, tamen præstat mala & improba.

THE Fox, *flying from the Hunters, and now tired with running along the Way, by Chance found a Wood-Cutter, Whom He asks, that He may hide Himself in any Place. He showed the Cottage; The Fox entering It, hides Himself in a certain Corner. The Hunters come up, ask the Wood-Cutter, if He saw the Fox. The Wood-Cutter denies in Words indeed, that He had seen Him; but He showed the Place with his Hand, where the Fox lay hid; but the Hunters, the Thing not being perceived, immediately go away. The Fox, as soon as He perceives Them to be gone away, coming out of the Cottage, retires silently. The Wood-Cutter accuses the Fox, that, when He had made Him safe, He gave no Thanks to Him. Then the Fox, turning Himself, says softly to Him, Hark ye, Friend, if thou wouldst have had the Works of thy Hands, and thy Morals like to thy Words, I would pay the deserved Thanks to thee.*

MOR.

The Fable signifies, that a wicked Man, altho' He promises good Things, yet He performeth bad and wicked Things.

FABLE

F A B L E CLXXX.

*De Cane vocato ad
Canam.*

*Of the Dog invited to
Supper.*

Quidam Vir, cum parasset opiparam Cenam, vocavit quendam Amicum Domum; Ejus Canis quoque invitavit Canem Alterius ad Cenam. Canis ingressus, cum videret tantas Dapes apparatus, latus, ait Secum, Sanè explebo Me ita hodie, quòd non indigebo comedere cras. Verò Coquus conspiciens, tacitus cepit per Caudam, atque rotans terque quaterque, projecit Illum per Feneſtram. Ille attonitus aſurgens Humo, dum fugit clamans, ceteri Canes accurrunt Ei, atque rogant, quàm opiparè cœnaverit: At Ille languens ait, Ita explevi Me Potu & Dapibus, quòd cum exiverim, non vidi Viam.

MOR.

Fabula ſignificat, multa cadere inter Calicem & Labra.

A Certain Man, when He had prepared a dainty Supper, invited a certain Friend Home; His Dog alſo invited the Dog of the other Man to Supper. The Dog having entered, when He ſaw ſo great Dainties prepared, joyful, ſays with Himſelf, Truly I ſhall fill Myſelf ſo To-Day, that I ſhall not want to eat To-morrow. But the Cook ſeeing Him, ſilent took Him by the Tail, and whirling Him both three and four Times, threw Him thro' the Window. He amazed riſing up from the Ground, whiſt He flies crying, the other Dogs run up to Him, and aſk, how daintily He had ſupped: But He languiſhing ſays, So have I filled Myſelf with Drink and Dainties, that, when I came out, I ſaw not the Way.

MOR.

The Fable ſignifies, that many Things fall between the Cup and the Lips.

F A B L E CLXXXI.

De Aquilâ & Homine.

Of the Eagle and the Man.

CUM quidam Homo
cepisset Aquilam,
Pennis Alarum
avulsis Ei, dimisit
Eam morari inter Gallinas.
Deinde Quidam, merca-
tus, munit Alas
Pennis : tum Aquila
volans capit Leporem, &
fert Illum suo Benefactori.
Quam Rem Vulpes conspi-
ciens, ait Homini, No-
li habere hanc Aquilam
Hospitio, ne venetur
Te, æquè ac Leporem.
Tum Homo item evulsit
Pennas Aquilæ.

WHEN a certain Man
had taken an Eagle,
the Feathers of the Wings
being plucked from Her, He dismissed
Her to dwell among the Hens.
Afterwards a certain Man, having
purchased Her, fortifies her Wings
with Feathers : then the Eagle
flying takes a Hare, and
bears Him to her Benefactor.
Which Thing a Fox perceiv-
ing, He says to the Man, Be un-
willing to have this Eagle
in Entertainment, lest She hunt
Thee, as well as the Hare.
Then the Man also plucked off
the Feathers from the Eagle.

MOR.

Hæc Fabula significat, quod
Benefactores quidem sunt
remunerandi, verò improbi
omnino vitandi.

MOR.

This Fable signifies, that
Benefactors indeed are
to be requited, but the Wicked
altogether to be avoided.

F A B L E CLXXXII.

De Agricolâ.

Of the Husbandman.

QUIDAM Homo, existens
Agricola, cum cog-
nosceret adesse Finem
Vitæ Sibi, & cuperet Filios
feri peritos in Cultu
Agrorum, vocavit Eos, atq;
inquit, Filii, Ego decedo è
Vitâ ;

A Certain Man, being
a Husbandman, when He
knew that there was an End
of Life to Him, and desired his Sons
to become skilful in the Tilling
of Lands, called Them, and
said, O Sons, I depart out of
Life ;

Vitâ ; omnia mea Bona sunt
confita in Vineâ. Illi, post
Obitum Patris, putantes
reperire hunc Theſaurum in
Vineâ, Ligonibus, Marris,
ac Bidentibus ſumptis, ſun-
ditus effodiunt Vineam, &
non inveniunt Theſaurum ;
verò, cùm Vineâ fuit probè
effoſſa, produxit longè plures
Fructus ſolito, atq; fecit
Illos divites.

Life ; all my Goods are
placed in the Vineyard. They, after
the Death of the Father, thinking
to find this Treafure in
the Vineyard, Spades, Mattocks,
and Prongs being taken, entire-
ly dig up the Vineyard, and
do not find the Treafure ;
but, when the Vine was well
dug up, it produced by far more
Fruits than uſual, and made
Them rich.

MOR.

Hæc Fabula ſignificat,
quòd affiduus Labor parit
Theſaurum.

MOR.

This Fable ſignifies,
that daily Labour bringeth forth
Treafure.

F A B L E CLXXXIII.

De quodam Piſcatore.

Of a certain Fiſherman.

Quidam Piſcator inex-
pertus piſcandi, Reti
ac Tibiis aſſumptis, accedit
juxta Littus Maris, atq;
ſuperexiſtens quodam Saxo
cœpit imprimis tubicinare,
putans, Se capturum eſſe
Piſces facilè Cantu ; verùm
cùm conſequeretur nullum
Effectum Cantu, Tibiis
depositis, dimiſit
Rete in Mare, ac cepit
perplures Piſces ; ſed cùm
extraheret Piſces è Reti,
atque perſpiceret Eos ſal-
tantes, ait non inſalſè, O
improba Animalia, cùm tu-
bicinarem, noluiſtis ſaltare ;
nunc

A Certain Fiſherman unſkil-
ful of Fiſhing, his Net
and Pipes being taken, goes
near the Shore of the Sea, and
ſtanding up on a certain Rock
He began at firſt to pipe,
thinking, that He ſhould take
Fiſhes eaſily with a Tune ; but
when He obtained no
Effect with a Tune, the Pipes
being laid down, He let down
the Net into the Sea, and took
very many Fiſhes ; but when
He drew the Fiſhes out of the Net,
and perceived Them dan-
cing, He ſays, not unwittily, O
wicked Animals, when I pip-
ed, Ye were unwilling to dance ;
now

nunc quia cesso tubicinare, now because I cease to pipe,
saltatis contipuo. Ye dance continually.

MOR.

Hæc Fabula docet, quod
Omnia sunt probe, Quæ
sunt suo Tempore.

MOR.

This Fable shows, that
All Things are done well, Which
are done in their own Season.

F A B L E CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti
piscatum, & defessi
piscando diu, præterea
oppressi Fame & Mæore,
quod cepissent Nihil,
cum decernant abire,
ecce, quidam Piscis fugiens
Aliam insequentem Se saltat
in Naviculam. Piscatores
admodum læti comprehendunt
Illum, ac vendunt in
Urbe grandi Pretio.

Fishermen having gone
to fish, and tired
with fishing a long while, besides
oppressed with Hunger and Grief,
because They had taken Nothing,
when They resolve to go away,
behold, a certain Fish flying
another pursuing Him leaps
into the Boat. The Fishermen
very joyful take
Him, and sell Him in
the City at a great Price.

MOR.

Hæc Fabula indicat,
quod Fortuna exhibet Id
frequentius, Quod Ars non
potest efficere.

MOR.

This Fable shows,
that Fortune offers That
very frequently, Which Art is not
able to effect.

F A B L E CLXXXV.

*De Inope & infirmo.**Of the poor and infirm Man.*

Quidam Pauper, cum agrotaret, vovit Diis, quod, si liberaretur ab eo Morbo, immolaret centum Boves. Quod Diī volentes experiri, facile reddunt Sanitatem Illi. Igitur liber à Morbo, cum non haberet Boves, quia erat pauper, collegit Ossa centum Boūm, & deponens super Altare, inquit, Ecce, nunc persolvo Votum, Quod vovi Vobis. Diī audientes Hoc assistunt Ei in Somniis, atq; inquirunt, pergit ad Littus Maris; etenim ibi reperies centum Talenta Auri semoto Loco. Ille expergescit, dum pergit ad Littus, incidit in Latrones, Qui spoliant & verberant Eum.

MOR.

Hæc Fabula indicat, quod Mendaces accipiant Præmia Mendaciorum.

A Certain poor Man, when He was sick vowed to the Gods, that, if He should be freed from that Disease, He would sacrifice a hundred Oxen. Which the Gods willing to try, easily restore Health to Him. Therefore free from the Disease, when he had not the Oxen, because he was poor, He gathered the Bones of a hundred Oxen, and putting them down upon the Altar, He said, Behold, now I pay the Vow, Which I vowed to You. The Gods hearing This stand before him in Dreams, and say, Go to the Shore of the Sea; for there Thou shalt find a hundred Talents of Gold in a secret Place. He having arose, mindful of the Dream, whilst He goes on to the Shore, falls among Thieves, Who rob and beat Him.

MOR.

This Fable shows, that Liars receive the Rewards of Lies.

F A B L E

FABLE CLXXXVI.

De Piscatoribus.

Of the Fishermen.

QUIDAM *Piscatores* trahebant Rete Mari; Quod cum sentirent esse grave, lætabantur magnopere, putantes fuisse multos Pisces; sed, ut traxissent Rete in Terram, cum perspiciunt paucos Pisces quidem, verò ingens Saxum inesse Reti, fiunt tristes. Quidam ex Illis, jam grandis Ætate, inquit prudenter Sociis, Estote quietis Animis; quippe Mæstitia est Soror Lætitiae; etenim oportet Nos prospicere futuros Casus, & ut Quis ferat illos levius, persuadere Sibi esse eventuros.

MOR.

Hæc Fabula significat, quod Qui reminiscitur humanæ Sortis, afficitur minimè in adversis.

CERTAIN *Fishermen* drew their Net out of the Sea; Which when they perceived to be heavy, They rejoiced greatly, thinking that there were many Fishes; but, as soon as They had dragged the Net unto the Land, when They perceive few Fishes indeed, but a vast Stone to be in the Net, They become sad. A certain One of Them, now great by Age, says prudently to his Companions, Be Ye of quiet Minds; for Sorrow is the Sister of Gladness; for it behoveth Us to foresee future Mischances, and that any Man may bear Them more lightly, to persuade Himself that They will come to pass.

MOR.

This Fable signifies, that He who remembereth human Lot, is affected the least in adverse Things.

FABLE CLXXXVII.

*De Catâ mutâta in
Faminam.*

*Of the She-Cat being changed into
a Woman.*

QUædam *Catâ*, capta
Amore ejusdam
speciosi Adolescentis, oravit
Venerem, ut mutaret
Eam in *Faminam*. Venus
miserta Illius mutavit Eam
in *Formam Faminæ*; Quam,
cum esset valde formosa,
Amator adduxit *Domum*.
Sed cum sederent simul in
Cubiculo, Venus volens
experiri, si, *Facie mutata*,
mutasset & *Mores*,
constituit *Murem* in *Medi-*
um; Quam cum Illa
prospexit, oblita *Formæ* &
Amoris, perseguita est
Murem, sed ut cape-
ret; super quâ *Re* Venus
indignata, denuo mutavit
Eam in priorem *Formam*
Catæ.

MOR.

Fabula significat, quod
Homo, licet mutet
Personam, tamen retinet
eosdem Mores.

A Certain *Cat*, taken
with the *Love* of a certain
beautiful *Young Man*, besought
Venus, that She would change
Her into a *Woman*. Venus
having pitied Her changed Her
into the Shape of a *Woman*; Whom,
when She was very beautiful,
the *Lover* led *Home*.
But when They sat together in
the *Chamber*, Venus willing
to try, if, the *Face* being changed,
She had changed also her *Morals*,
placed a *Mouse* in the *Mid-*
dle; Which when She
saw, having forgot her *Shape* and
Love, She pursued
the *Mouse*, that She might take
Her; upon which *Thing* Venus
being angry, again changed
Her into the former *Shape*
of a *Cat*.

MOR.

The Fable signifies, that
a Man, altho' He may change
his Person, yet retains
the same Manners.

F A B L E CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

DUO Quidam habentes Inimicitias inter Se navigabant und in Navi. Et cum Alter non pateretur Alterum stare in eodem Loco, Unus sedit in Puppi, Alter in Prorâ. Autem, Tempestate orâ, cum Navis esset in Periculo, Qui sedebat in Prorâ rogat Gubernatorem Navis, Quæ Pars Navis foret submersa prius; & cum Gubernator dixisset Puppim, Ille ait, Mors nunc non est aded molesta Mihi, si perspicio meum Inimicum mori prius.

TWO certain Men having Enmities between Themselves sailed together in a Ship. And when the One would not suffer the Other to stand in the same Place, One sat at the Head, the Other at the Stern. But a Tempest having arose, when the Ship was in Danger, He that sat at the Prow asks the Governor of the Ship, What Part of the Ship would be sunk first; and when the Pilot had said the Stern, He said, Death now is not so troublesome to Me, if I perceive my Enemy to die first.

MOR.

Hæc Fabula redarguit Inimicitias Hominum; cum Inimicus sapius eligit perdere Seipsum, ut perdat Inimicum.

MOR.

This Fable reproves the Enmities of Men; when one Enemy very often chooses to destroy Himself, that He may destroy his Enemy.

F A B L E CLXXXIX.

*De Canè & Fabro.**Of the Dog and the Smith.*

QUIDAM Faber habebat Canem, Qui, dum Ipse cudebat Ferrum, dormiebat continuò; verò cum manducabat, Canis statim affurgebat, & sine

Mo-

A Certain Smith had a Dog, Which, whilst He struck the Iron, slept continually; but when He eat, the Dog immediately rose up, and without

De.

Morâ corrodebat *Quæ* Delay gnawed those things which
 erant *dejecta* sub *Mensâ*, were thrown down under the Table,
 ceu *Ossa*, & *Alia* as Bones, and other Things
 hujusmodi. *Quam* Rem of this Kind. Which Thing
Faber animadvertens, ait the Smith minding, He says
 ad *Canem*, Heus, *Miser*, to the Dog, So Ho, Wretch,
 nescio *Quid* faciam; I know not What I shall do;
Qui, dum *cudo* *Ferrum*, Who, whilst I strike the Iron,
dormis continuo, & *sleepes* continually, and
teneris *Segnitie*; rursus, art possessed with Sloth; again
cum moveo *Dentes*, statim when I move my Teeth, presently
furgis, & *applaudis* *Mibi* Thou risest, and flatterest Me
Caudâ. with thy Tail.

MOR.

Fabula significat, quod The Fable signifies, that
Socordes & *Somnolenti*, *Qui* the Slothful and Drowsy, Who
vivunt ex *Laboribus* aliorum, live out of the Labours of Others,
sunt *coercendi* *gravi* are to be restrained with a heavy
Censurâ. Censure.

MOR.

The Fable signifies, that
 the Slothful and Drowsy, Who
 live out of the Labours of Others,
 are to be restrained with a heavy
 Censure.

F A B L E CXC.

De quâdam *Mulâ*.Of a certain *Mule*.

QUædam *Mula*, effecta
pinguis nimio *Hordeo*,
lasciviebat nimia *Pingue-*
dine, *inquiens* *Secum*,
Equus fuit *meus* *Pater*, *Qui*
erat *celerrimus* *Cursu*, &
Ego *sum* *similis* *Ei* *per*
Omnia. *Parum* post *con-*
tigit, quod oportuit *Mulam*
currere quantum *potuit*;
sed cum *cessavit* *Cursu*,
inquit, Heu! *Miseram* *Me*,
Quæ *putabam* *Me* *esse* *So-*
bolem *Equi*! At *nunc*
me-

A Certain *Mule*, being made
 fat with too much *Barley*,
 wanted with too much *Fat-*
ness, saying with *Herself*,
A Horse was my *Father*, *Who*
was *swiftest* in the *Race*, and
I am like *Him* in
all Things. A little after It hap-
 pened, that It behoved the *Mule*
 to run as much as *She* could;
 but when *She* ceased from *Running*,
She said, *Alas!* wretched *Me*,
Who thought *Myself* to be the *Off-*
spring of the *Horse*! But now
I re-

memini Patrem *fuisse* *I remember* that my Father was
Aſinum. an Aſs.

MOR.

Fabula ſignificat, quòd
 Stulti non agnoſcunt Se-
 ipſos in proſperis; ſed in
 adverſis perſepe recognoſ-
 cunt ſuos Errores.

MOR.

The Fable ſignifies, that
 Fools do not know Them-
 ſelves in proſperous Things; but in
 adverſe Things very often They
 again know their Errors.

F A B L E CXCI.

De Medico &
Mortuo.

Of the Phyſician and
the dead Man.

Quidam Medicus, Qui
 curaverat Ægrotum,
 Qui paulò poſt moriebatur,
 aiebat Illis, Qui efferebant
 Funus, Si iſte Vir abſtinu-
 iſſet Vino, & fuiſſet uſus
 Clyſteribus, non fuiſſet
 mortuus. Quidam ex His,
 Qui aderant, ait Medi-
 co haud inſacetè, Heus,
 Medice, iſta Conſilia
 fuerunt dicenda, cùm qui-
 bant prodeſſe, non nunc, cùm
 valent Nil.

A Certain Phyſician, Who
 had looked after a ſick Man,
 Who a little after died,
 ſaid to Them, Who bore the
 Funeral, If that Man had abſtain-
 ed from Wine, and had uſed
 Clyſters, He would not have been
 dead. A certain One of Theſe,
 Who were preſent, ſays to the Phy-
 ſician not unwittily, So Ho,
 Phyſician, thoſe Counſels
 were to be told, when They were
 able to profit, not now, when
 They avail Nothing.

MOR.

Fabula ſignificat, quòd
 ubi Conſilium non prodeſt,
 dare Id eo Tempore eſt ſanè
 deludere Amicum,

MOR.

The Fable ſignifies, that
 when Counſel does not profit,
 to give It at that Time is truly
 to play upon a Friend.

F A B L E CXCH.

*De Cane & Lupo.**Of the Dog and the Wolf.*

CUM Canis dormiret ante Aulam, Lupus superveniens statim cepit Eum, & cum vellet occidere Eum, Canis orabat, ne occideret Eum, inquit, Heus, mi Lupe, nunc noli occidere Me; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus Herus est facturus Nuptias, ubi, si expectabis parum, Ego manducans opipare, atq; factus pinguior, ero utilior Tibi. Lupus habens Fidem his Verbis dimisit Canem. Post paucos Dies Lupus accedens, cum reperit Canem dormientem Domi, stans ante Aulam, rogat Canem, ut prestaret Promissa Sibi. Canis inquit, Heus, Lupe, si cepisses Me ante Aulam, non expectaveris Nuptias frustra.

MOR.

Hæc Fabula indicat, quod Sapiens, cum semel vitaverit Periculum, continuo cavet in futuro.

WHEN the Dog slept before the Hall, the Wolf coming upon Him, presently took Him; and when He was willing to slay Him, the Dog besought Him, that he would not kill Him, saying, So Ho, my Wolf, now be unwilling to kill Me; for, as you see, I am thin, lean, and slender; but my Master is about to make a Wedding, when, if you will wait a little, I eating daintily, and being become fatter, shall be more advantageous to Thee. The Wolf having Faith in these Words dismissed the Dog. After a few Days the Wolf coming, when He found the Dog sleeping at Home, standing before the Hall, asks the Dog, that He would perform his Promises to Him. The Dog says, Hark ye, Wolf, if Thou hadst taken Me before the Hall, Thou wouldst not have expected the Wedding in vain.

MOR.

This Fable shows, that a wise Man, when once He hath avoided a Danger, continually takes Care for the future.

F A B L E CXCIH

*De Cane & Gallo.**Of the Dog and the Cock.*

CANIS & Gallus Socii faciebant Iter ; autem Vespere superveniente, Gallus dormiebat inter Ramos Arboris ; at Canis ad Radicem. Cùm Gallus, ut affolet, cantabat Noctu, Vulpes audivit Eum, accurrit, & stans inferiùs rogabat, ut descenderet ad Se, quòd cuperet complecti Animal adèò commendabile Cantu ; autem, cùm Is dixisset, ut priùs excitaret Janitorem dormientem ad Radicem, ut descenderet, cùm Ille aperuisset ; Illo quærente, ut vocaret Ipsum, Canis profiliens dilaceravit Vulpem.

A Dog and a Cock Companions made a Journey ; but Evening coming on, the Cock slept among the Branches of a Tree ; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song ; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down, when He had opened ; He asked, that He would call Him, the Dog leaping out tore the Fox.

MOR.

MOR.

Fabula significat, prudentes Homines mittere Inimicos potentiores quàm Se, ad fortiores Astu.

The Fable signifies, that prudent Men send Enemies more powerful than Themselves, to the more brave by Craft.

F A B L E CXCIV.

*De Ranis.**Of the Frogs.*

DUÆ *Rana* pascebantur
in *Palude*; *autem*
Æstate *Palude* sicca-
tâ, *quarebant* aliam; *caterum*
invenerunt *profundum*
Puteum; *Quo* viso, *Altera*
dixit *Alteri*, *Heus Tu*,
descendamus in hunc
Puteum; *Illa respondens* ait,
Si Aqua aruerit hic,
quomodo ascendemus?

TWO *Frogs* were fed
in a *Marsh*; but
in Summer the *Marsh* being dried
up, *They sought* another; but
They found a deep
Well; Which being seen, *One*
said to the *Other*, So ho *You*,
let us descend into this
Well; the *Other answering* says,
If the *Water should dry up* here,
how shall we get up?

MOR.

Fabula declarat, quod
nullæ Res sunt agendæ in-
consideratè.

MOR.

The *Fable declares, that*
no Things are to be done in-
considerately.

F A B L E CXCV.

*De Leone & Urso.**Of the Lion and the Bear.*

LEO & *Ursus*, quum
cepissent *magnum*
Hinnulum, *pugnabant* de *Eo*,
& *vulnerati* graviter à
seipsis *jacebant* defatigati.
Vulpes, videns *Eos* prostratos,
& *Hinnulum* *jacentem* in
Medio, rapuit *Hunc*, & *fu-*
giebat. *Illi* videbant, sed
quia non potuerant surgere,
dicebant, *Heu!* *miseros*
Nos, *quia laboravimus*
Vulpi.

THE *Lion and the Bear*, when
They had taken a great
Fawn, fought about *Him*,
and wounded grievously by
one another they lay down tired.
A *Fox*, seeing *Them* laid down,
and the *Fawn lying* in
the *Middle*, snatched *Him*, and ran
away. They saw *Him*, but
because They could not rise,
They said, *Alas!* wretched
Us, because *We have laboured*
for the *Fox*.

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MOR.

SELECT FABLES OF ÆSOP. 147

MOR.	MOR.
Fabula significat, quòd dum Alii laborant, Alii potiuntur Prædâ.	The Fable signifies, that whilst Some labour, Others enjoy the Prey.

F A B L E CXCVI.

De CASSITA.

Of the LARK.

CASSITâ, capta Laqueo,
dicebat plorans, Hei!
Mihi misera & infelici,
non furripui Aurum neque
Argentum cujusquam;
autem Granum Tritici fuit
Causa meæ Mortis.

THE Lark, taken in a Snare,
said lamenting, Alas!
to Me miserable and unhappy,
I have not taken away the Gold nor
the Silver of any One;
but a Grain of Wheat has been
the Cause of my Death.

MOR.
Fabula tendit in eos,
Qui subeunt magnum Peri-
culum ob inutile Lucrum.

MOR.
The Fable tends to Them,
Who undergo great Dan-
ger for unprofitable Gain.

F A B L E CXCVII.

De Leone confectio Senio.

Of the Lion worn out with Age.

CUM Leo sequeisset,
nec posset querere Vic-
tum, machinabatur Viam,
quâ Alimenta haud deessent
Sibi. Igitur ingressus
Speluncam, jacens, simula-
bat Se vehementer ægrotare.
Animalia, putantia Se
verè ægrotare, accedebant
ad Eum Gratiâ visitandi;
Quæ Leo capiens mandu-
cabat singulatim. Cum
jam

WHEN the Lion was grown old,
nor could get his Liv-
ing, He contrived a Way,
how Provisions should not be wanting
to Him. Therefore having entered
the Den, lying down, He feign-
ed Himself vehemently to be sick.
The living Creatures, thinking Him
verily to be sick, went
to Him for the Sake of visiting Him;
Whom the Lion taking eat
up singly. When
now

U

jam occidisset multa Animalia, *Vulpes*, Arte Leonis cognita, accedens ad Aditum Spelunæ, stans exteriùs, rogat Leonem quomodo valeret. Leo respondens blandè Ei ait, Filia *Vulpes*, cur non ingrederis intrò ad Me? *Vulpes* ait non illepidè, Quoniam, mi Here, cerno equidem perplura Vestigia Animalium ingredientium, sed nulla Vestigia Eorum egredientium.

MOR.

Fabula significat, quòd prudens Homo, Qui providet imminetia Pericula, faciliè devitat Illa.

now He had killed many Animals, *The Fox*, the Art of the Lion being known, coming to the Entrance of the Cave, standing without, asks the Lion how He did. The Lion answering fairly to Him said, Daughter *Fox*, why dost Thou not enter in to Me? The Fox said not unwittily, Because, my Master, I perceive indeed very many Footsteps of Animals entering in, but no Footsteps of Them coming out.

MOR.

The Fable signifies, that a prudent Man, Who foresees imminent Dangers, easily avoids Them.

F A B L E CXCVIII.

De Leone & Tauro.

Of the Lion and the Bull.

LEO sequens ingentem Taurum per Insidias, cum accessit propè, vocavit Eum ad Cœnam, inquit, Amice, occidi Ovem, canabis Mecum hodie, si placeat Tibi. Postquam discubuisse, Taurus conspiciens plures Lebetes, & Obeliscos paratos, & adesse nullam Ovem Illi, voluit decedere; Quem Leo perspicens jam abeuntem, rogavit, cur abiret. Taurus respondit, Equidem non

A LION following a great Bull by Treachery, when He came near, invited Him to Supper, saying, Friend, I have killed a Sheep, You shall sup with Me To-Day, if it pleases You. As soon as They had sat down, the Bull seeing many Cauldrons, and Spits ready, and that there was no Sheep for Him, was willing to depart; Whom the Lion perceiving now going away, asked Him, why He would go. The Bull answered, Truly I do

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non abeo de Nihilo, I do not go away for Nothing,
 cū videam Instrumenta when I see Instruments
 parata non ad coquendum prepared not to dress
 Ovem, sed Taurum. a Sheep, but a Bull.

MOR.

MOR.

Fabula significat, quod The Fable signifies, that
 Artes improborum non the Arts of the Wicked do not
 latent prudentes. lie hid from the prudent.

F A B L E CXCIX.

De Ægroto & Me-
 dico.

Of the Sick Man and the Phy-
 sician.

ÆGER, rogatus à Medico de sua Salute, respondit, Se sudasse violenter; Medicus ait, Id fuisse bonum; rogatus ab eodem Medico secundo, quomodo inveniebat Se, Ægrotus inquit, Se fuisse comprehensum vehementi Frigore: Medicus quoque ait, Id fore ad Salutem. Interrogatus tertio ab eodem, quomodo reperiebat Se, Ægrotus inquit, Se non potuisse digerere sine magna Difficultate. Medicus ait rursus, Id fuisse optimum ad Salutem; deinde, cū Quidam Domesticorum interrogaret Ægrotum, quomodo valeret, ait Ille, ut Medicus ait, sunt Mihi multa & optima Signa ad

THE Sick Man being asked by the Physician about his Health, answered, That he had sweated violently; the Physician says, that That was good; asked by the same Physician a second time, how He found Himself, the sick Man said, that He was seized with a vehement Coldness; The Physician also says, that That was for his Health. Asked a third time by the same, how He found Himself, the sick Man said, that He was not able to digest without great Difficulty. The Physician says again, that That was the best for his Health; afterwards, when some One of his Domesticks asked the sick Man, how He did, says He, as the Physician says, there are to Me many and the best Signs for

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ad Salutem, tamen dispero illis Signis. *for Health, yet I perish by those Signs.*

MOR.

Fabula indicat, Assentatores esse culpandos.

MOR.

The Fable shows, that Flatterers are to be blamed.

F A B L E C C .

De quodam LIGNATORE.

Of a certain WOOD-CUTTER.

DUM quidam Lignator scindebat Lignum juxta Flumen, dicatum Deo Mercurio, Securis Casta decidit in Flumen. Igitur affectus multo Mœrore, confidebat gemens juxta Ripam Fluminis. Mercurius, motus Misericordiâ, apparuit Lignario, & rogavit Causam sui Fletûs; Quam simul ac didicit, afferens auream Securim, rogavit, utrum esset Illa, Quam perdiderat. At Pauper negavit esse suam. Secundo Mercurius detulit alteram, argenteam; Quam, cum Pauper negaret quoque esse suam, postremo Mercurius detulit ligneam; cum Pauper assentiret, Illam esse suam, Mercurius, cognoscens Illum esse Hominem verum & justum, dedit Omnes Sibi Dono. Igitur Lignarius, accedens ad Socios, declarat Quid acciderat Sibi.

WHILST a certain Wood-Cutter cleaved Wood near a River, dedicated to the God Mercury, his Ax by chance fell into the River. Therefore affected with much Grief, He sat down sighing near the Bank of the River. Mercury, moved with Pity, appeared to the Wood-Cutter, and asked the Cause of his Weeping; Which as soon as He learnt, bringing to him a golden Ax, He asked, Whether It was That, Which he had lost. But the poor Man denied that it was his. A second Time Mercury brought another, a silver One; Which, when the poor Man denied also to be his, at last Mercury reached the wooden One; when the Poor Man agreed, that That was his, Mercury, knowing Him to be a Man true and just, gave Them All to Him for a Gift. Therefore the Wood-Cutter, coming to his Companions, declares What had happened to Him.

Sibi. Unus è Sociis *to Him.* One of his Companions
volens experiri *Id,* cùm willing to try *It,* when
accessisset ad Flumen, deiecit *He came to the River,* threw
Securim in Aquam, deinde *his Ax into the Water,* then
consedit flens in Ripâ ; *He sat weeping on the Bank ;*
Causam Cujus Fletûs cùm *the Cause of Whose Weeping when*
Mercurius andivisset, affe- *Mercury had heard, bring-*
rens auream Securim, rogavit, *ing a golden Ax, He asked,*
Illane esset, Quam *Whether That was It, Which*
perdiderat : Quam, cùm *He had lost : Which, when*
assereret esse suam, Mer- *He asserted to be his own, Mer-*
curius, ejus Impudentiâ cog- *cury, his Impudence being*
nitâ, nec tradidit Ei *known, neither delivered to Him*
auream, nec suam. *the golden One, nor his own.*

MOR.

Fabula significat, quod
quantò Deus est propi-
tior Probis, existit infe-
stior Improbis.

MOR.

The Fable signifies, that
by how much God is more propi-
tious to the Honest, He is the more
infectuous to the Wicked.

F A B L E CCI.

*De Medico, Qui curabat
Insanos.*

*Of the Physician, Who cured
the Mad.*

PLures colloquebantur de
superfluâ Curâ Eorum,
Qui alunt Canes ad Aucu-
pium. Quidam ex Iis
inquit, Stultus Mediolani
risit Hos rectè. Cùm
Fabula posceretur, inquit,
Fuit Medicus, Civis Medio-
lani, Qui suscipiebat
sanare insanos, delatos ad Se
intra certum Tempus :
autem Curatio erat hujus
Modi ; habebat Domi
Arcam, & in eâ Lacunam
fetida

MANY talked of
the superfluous Care of Them,
Who feed Dogs for Fowl-
ing. A certain Man of Them
says, The Fool of Mediolanum
laughed at These rightly. When
the Story was demanded, He said,
There was a Physician, a Citizen
of Mediolanum, Who undertook
to cure the Mad, brought to Him
within a certain Time :
but the Cure was of this
Manner ; He had at Home
a Court, and in it a Pond
of stink.

fatida Aquæ, in Quâ
ligavit Eos nudos ad
Palum, Alios usq; ad Genua,
Alios usque ad Ventrem,
Nonnullos profundius, se-
cundum Gradum Insaniæ;
ac tamdiu mâcerabat Eos
Aquâ, quoad viderentur
sani Mente. Quidam
est allatus inter Ceteros,
Quem posuit in Aquam
usque ad Femur, Qui cœ-
pit resipiscere post quindecim
Dies, & rogare suum Me-
dicum, ut reduceretur
ex Aquâ; Ille exemit
Hominem à Cruciatu, tamen
eâ Conditione, ne egrede-
retur Aream. Cùm
paruisset aliquot Diebus,
permisit, ut perambula-
ret totam Domum; at
ut non egrederetur extero-
rem Januam; (Sociis,
Qui erant multi, relictis in
Aquâ;) paruit Manda-
tis Medici diligen-
ter; verò stans super Li-
men quodam Tempore; (nam
non audebat egredi,) vidit
Juvenem venientem in Equo
cum duobus Canibus, &
Accipitre; motus Novi-
tate Rei; (etenim non tene-
bat
Memoriâ
Quæ viderat
ante Insaniam; cùm
Juvenis accessisset, Ille
inquit, Heus, Tu, oro, re-
sponde Mibi paucis; Quid
est Hoc, Quo vehen-
ter? Inquit, est Equus.
Tum

of stinking Water, in Which
He bound Them naked to
a Stake, Some up to the Knees,
Others up to the Belly,
some more deeply, accord-
ing to the Degree of Madness;
and so long He starved Them
in the Water, till They seemed
sound in Mind. A certain Man
was brought among the Rest,
Whom He put into the Water
up to the Thigh; Who be-
gan to repent after fifteen
Days, and to ask his Phy-
sician, that He might be brought
out of the Water; He took out
the Man from the Torment, yet
on that Condition, that He should
not go out of the Court. When
He had obeyed some Days,
He permitted, that He might
walk over the whole House; but
that he should not go out of the out-
ward Gate; (his Companions,
Who were many, being left in
the Water;) He obeyed the Com-
mands of the Physician diligen-
ly; but standing upon the Thresh-
old on a certain Time; (for
He did not dare to go out,) He saw
a Young Man coming on a Horse
with two Dogs, and
a Hawk; moved with the No-
velty of the Thing; (for He did not
retain in Memory
the Things Which He had seen
before his Madness;) when
the Young Man came near, He
said, So ho, You, I pray, an-
swer Me in a few Things: What
is This, on Which Thou art car-
ried? Says He, It is a Horse.
Then

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re uteris? Ille respondit, est Accipiter, & aptus Captivi Perdicum.

Tum Insanus petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? At,

Sunt Canes, & opti Aucupio, ad investigandum Aves. Autem hæc Aves, Causâ capiendi Quas paras tot Res, ejus Pretii sunt, si conferas Capturam totius

Anni in unum? Cum respondisset parvum, nescio quid, & quod non excederet sex Aureos, Insanus rogat, Quenam sit Impensa Equi, Canum, & Accipitris? affirmavit Im-

pensam Eorum esse quotannis quinquaginta Aureos. Tum admiratus Stultitiam Juvenis, inquit, oro, abi hinc ocyus, antequam Medicus redeat Domum; nam si Hic compererit Te, conjiciet Te in suam Lacunam, veluti insanissimum Omnium, & collocabit Te in Aquâ usque ad Mentum.

Mor.

Hæc Fabula ostendit, multas Insanias esse quotidie inobservatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost thou use it? He answered, it is a Hawk, and fit for the catching of Partridges.

Then the Madman asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Fowling,

to trace the Birds. But these Birds, for the Sake of catching Which You prepare so many Things, of what Price are They, if You put together the Catching of a whole Year into one? When He had answered a little, I know not

what, and that it could not exceed six Guineas, the Madman asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas.

Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

Mor.

This Fable shows, many Madnesses to be daily unobserved.

FABLE

F A B L E CCII.

De obstinata Muliere, Quæ vocavit Virum pediculofum.

QUædam Mulier, supra Modum contraria Viro, ita ut vellet esse superior, semel in gravi Altercatione cum Eo vocavit Eum pediculofum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cadens Illam Pugnīs & Calcibus. Quò magis cædebatur, eò plùs vocavit Illum pediculofum. Vir tandem lassus verberando Illam, ut superaret Pertinaciam Uxoris, dimisit in Flumen per Funem, dicens, Sc suffocaturum Eam, si non abstineret talibus Verbis. Illa perstabat nibilò minùs continuare illud Verbum, quamvis fixa usque ad Mentum in Aquâ. Tum Vir demersit Eam in Flumen, ita ut non posset loqui amplius, tentans si posset avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademptâ, exprimebat Digitis, Quod nequibat Ore: Nam, Manibus ere&is supra Caput, Unguibus utriusque Pollicis conjunctis, dedit quod Opprobrium potuit Viro, illo Gestu.

MOR.

Hæc Fabula indicat, quod Quidam retinebunt suam Pertinaciam etiam Periculo Mortis.

F I

Of the obstinate Woman, Who called her Husband lousy.

A Certain Woman, above measure contrary to her Husband, so that she would be uppermost, once in a heavy Quarrel with Him called Him lousy. He, that She might retract that Word, bruised his Wife, beating Her with his Fists and Heels. By how much the more she was beaten by so much the more she called Him lousy. The Man at length tired with beating Her, that He might overcome the Obstinacy of his Wife, let her down into a River by a Rope, saying, that He would suffocate Her, if She would not abstain from such Words. She persisted in nothing the less to continue that Word, altho' fixed up to the Chin in the Water. Then the Man plunged Her into the River, so that She could not speak more, trying if He could avert Her from her Obstinacy by the Fear of Death. But She, the Faculty of speaking being taken away, expressed with her Fingers, What She could not with her Mouth: For, her Hands being raised above her Head, the Nails of each Thumb being joined, She gave what Reproach She could to her Husband, by that Gesture.

MOR.

This Fable shows, that Some will retain their Obstinacy even at the Hazard of Death.

N I S.